

(See page 293)

AN IDAHO STAGE FREQUENTLY USED BY BISHOP FUNSTEN



THE SPIRIT OF MISSIONS

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*Famine in
Northern Japan*

NEARLY one million people are facing starvation in northern Japan. The provinces where the suffering is most acute lie within the jurisdiction of Bishop McKim, of Tokyo. A committee of foreigners, including missionaries and others, is endeavoring to raise a fund of \$50,000 among the foreign residents of Japan. The conditions found by the agents of this committee in visiting scores of villages are pitiful in the extreme. "There are able-bodied men, clothed in ragged thin garments, who have to face piercing winds and snows to bring in from the mountains the coal and wood, on the price of which labor their thinly clad families are trying to eke out a living. There are mothers giving their very lives to keep their babies warm, themselves exposed to stinging blasts that must rapidly shorten life. There are even cultured old men and women, who in former days were in comparative comfort, but now are reduced to physical destitution that no words can describe. There are children barefooted in the snow, whose scanty clothing and pinched faces tell the sad tale of only one meal a day, and that of straw and daikon leaves, in which is mixed a little cheap rice flour."

*The Spirit of
Self-Help*

A MID all this suffering there is a strong spirit of hope and self-help. Japanese who are themselves suffering from want of food, when they find neighbors in an even worse plight, have, in numerous instances, shared with the sufferers their own scanty stores. The people in districts not affected by the famine are also giving money to relieve the distress. This spirit is in striking contrast to that which formerly prevailed. The change is due in no small measure to the influence and example of the Christian population. Three years ago, when the rice crop failed, as this year, in the northern part of the island, and the foreigners raised a relief fund, the Japanese quickly responded by making a similar endeavor, and were able to give much more help than the comparatively few foreign residents. Moreover, these Japanese asked that their relief fund should be distributed chiefly through the missionary agency. The Rev. Henry St. George Tucker, now president of St. Paul's College, Tokyo, but then in charge of the station at Hirosaki, was one of three missionaries selected to take charge of this work. He and his companions won lasting regard for themselves and the Faith they represent for

their untiring efforts, made in the face of many difficulties and hardships, to relieve distress. It is said that two dollars are sufficient to relieve the most pressing necessities of a family for a whole month. The Board of Missions will forward to Bishop McKim for disbursement, any gifts the Church desires to make for the relief of this distress.

*A Christian
Welcome to the
New Year in
Shanghai*

FOR several years it has been customary in Shanghai to mark the first week of the China New Year by a series of union services or prayer-meetings for the Chinese Christians. This year Dean Walker offered the English cathedral for the first service on January 25th, this being the New Year Day for 1906, according to the Chinese calendar. To the great delight of the people the day was fine, for this seems to them to be a forecast of the fortunes of the year. The English cathedral, which is regularly used only for the European and American residents of Shanghai, is a fine structure in the heart of the foreign concession, and seats 700 people. Before the service began every seat was taken, the men on one side of the centre aisle and the women on the other, while 200 or more stood in the rear of the church. The native clergy and other workers filled the choir stalls. To look down the aisle upon such a phalanx of Christian faces was an inspiration to every missionary. As a rule, an average native congregation rarely numbers over 200. To see 1,000 Chinese standing, kneeling, thinking together, was prophetic of the future triumph of the Christian faith. Owing to differences in dialect, the service was conducted partly in Ningpo, partly in Shanghai and partly in Mandarin. Among the foreign clergy in the procession were Bishop Graves, Bishop Cassells, of West China, Archdeacon Thomson, Dean Walker and Dr. Pott. A demonstration in force such as this has its value in convincing Chinese Christians

that though they belong to a body still numerically small, as compared with the overwhelming number of non-Christians, they are nevertheless members of a growing church whose influence is extending powerfully and widely.

*Another Effort to
Secure Indian
Funds for
Denominational
Institutions*

A YEAR and a half ago members of the Jesuit order, who are doing missionary work among the Indians of South Dakota on behalf of the Roman Church, carried through a plan by which they secured, for the institutions under their care, about \$100,000 of the funds held in trust for the Indians by the United States Government. It was publicly stated, and generally believed by those in a position to know the facts, that the petition through which these funds were secured was signed by many of the Indians when they were ignorant of its true character. However this may be, the whole affair was directly opposed to the principle laid down by the United States Government some time ago, and since then carefully lived up to by Bishop Hare and others in the Indian field, that no government aid should be extended to the schools or other mission work of any Christian body. The discussion of this subject at the time made it evident that the Roman Church, through its Bureau of Catholic Indian Missions in Washington, had, in most undesirable ways, brought pressure to bear upon the administration in order to secure the desired end. It was hoped that the light thrown upon the matter at that time would prevent any new endeavor to secure the property of the Indians for the support of denominational institutions. A few weeks ago the Rev. A. B. Clark, our missionary at Rosebud, learned that another attempt was being made to secure the signatures of Indians to a petition asking that more Indian funds be turned over to the Jesuit schools. At a meeting recently held on

the Rosebud Agency, Mr. Clark was chosen by a majority of the Indians to represent them and protest against the proposed action. The Indians who attended the meeting seemed to approve of everything Mr. Clark said, and to be anxious to resist the persuasions of those who wished them to sign away their property. The few white people on the reservation seem to be entirely in sympathy with the protesting Indians. Mr. Clark's action has been taken with the full knowledge and approval of Bishop Hare, who says that "if wrong is done now, it will be done knowingly, and should be exposed and fought without mercy."

*A Conference on
Present Conditions in China*

THE officers of a number of missionary boards recently met in New York to consider the present situation in China and the steps that should be taken to secure the safety of American missionaries. A number of missionaries who had recently left China for furlough in this country outlined the conditions when they left, and said that while the outlook was in many respects a serious one, it was impossible to say with any certainty what the results would be. Reports from the missionary secretaries showed that the situation was being carefully watched at all missionary headquarters. The conference, through a committee, finally adopted a statement pointing out that while "the present unrest gives occasion for deep concern, there should be no panic born of mere fright or impulsiveness. This is pre-eminently a time for steadiness of purpose, for soberness of judgment, for courage and prudence and faith." The statement goes on to differentiate the present disturbances from the Boxer outbreak. It was "an outburst of blind and furious resentment against progress." They are "a manifestation of a new sense of national unity and power. . . . The stirrings of life are better than the lethargy of death, appalling though some of its first mani-

festations are." The conference expressed its gratitude that the President of the United States is seeking to secure more just treatment for the Chinese coming to the United States, and its hope that Congress will act favorably on his recommendation.

*Confidence in
the King*

After making certain suggestions to the missionaries concerning the course to be followed at this time of uncertainty, the conference said: "We should have confidence in God who sent the missionaries to China and in Christ who promised to be with His disciples alway, even unto the end of the world. The divine care and guidance will not fail in any emergency. We send to the beloved workers at the front the assurance of our earnest prayers, our unabated confidence in their wisdom and fidelity, and our solemn pledge to support them in every way within our power."

*The
Present Duty*

OUR own Board of Missions has cabled the bishops in China that every precaution should be taken, and the Board be kept fully informed of the situation. The most recent messages from the field declare that the missionaries are in no immediate danger. Both Bishop Graves and Bishop Roots passed through the anxious days of 1900, and may be relied upon to exercise the utmost care. They are wise and experienced men, thoroughly familiar with Chinese conditions and fully competent to judge what steps should be taken to secure the safety of their staffs. In December, during the riots in Shanghai, Bishop Graves called in the women from the out-stations. In explanation of this action he writes to the Board: "My rule is perfectly simple in cases of this kind: That is, not to take any risks where the lives of women and children are concerned." The relatives and friends of missionaries may be assured that every-

thing possible will be done for their safety. It is unwise to be disturbed by press reports, which are often exaggerated or wholly baseless. We are sure that the Church in this country will act upon the counsel of the secretaries' conference, when it said: "Let not the Church worry and weaken the faithful soldiers of the Cross at the forefront of the battle by frightened messages and exhortations to run away from their posts, but let it strengthen and cheer them by larger giving, by richer sympathies and by more earnest prayers."

Fallen at His Post

THE Rev. John E. Huhn, the Church's missionary at Rampart, Alaska,

died on February 8th. Mr. Huhn went to the field in the summer of 1902 and, after service in southeastern Alaska, was sent to the Yukon, where he carried on the work formerly under the care of Mr. Edward J. Knapp. Later, when Bishop Rowe visited Fairbanks and foresaw the development that was sure to follow, he transferred Mr. Huhn to that point in the spring of 1904, pending the arrival of Archdeacon Stuck. During the following winter Mr. Huhn assisted the archdeacon, maintained services in his absence and visited the small scattered mining camps of the surrounding district. This work of carrying the Gospel to out-of-the-way places was done with such energy that Mr. Huhn soon became known among the miners of the region as "the flying preacher." His record for speed with a dog team—even some seasoned frontiersmen found it difficult to rival. In the summer of 1905, when the Fairbanks Mission was strengthened by the arrival of the Rev. C. E. Betticher, Mr. Huhn returned to Rampart. Details of his illness have not yet reached the Church Missions House, but it is believed that his death was caused by pneumonia, contracted on a journey to hold service in another camp. The secretaries who were privileged to know his work realize that his death has left a serious gap in the ranks of the Alaska

mission. It ought to be filled without delay.

"The Self-Dependent Chinese Church of Jesus"

THE new spirit of independence manifested at present in so many directions among the Chinese has appeared in an unexpected form in the attempt now being made to establish "The Self-Dependent Chinese Church of Jesus." This movement proposes to unite all Christian Chinese in a Church "to be free in all things from dependence on foreign help.

. . . It will only keep to what is just and fair, desiring to enlighten the people fully, and to protect the Church's name, having before its eyes the exalting of the nation's fair fame." With the avowed object of the movement, viz., the establishing of a self-dependent Church of China, every Christian must feel the deepest sympathy. We look forward to the time when missionaries may safely withdraw from China, and leave the Chinese Church to shoulder manfully its own responsibilities. But in the present attempt to break away from foreign help and care, there seems to be an anti-foreign animus which seriously weakens the force of the movement as a religious factor in the development of the native Church of China. The tone of the manifesto prepared by the promoters and spread broadcast throughout the land is far from reassuring. On the contrary, it seems likely to add fuel to the present anti-foreign feeling, no less than to tend toward further schism in the Christian body.

The Anti-Foreign Animus of the Movement

SEVERAL passages in the manifesto indicate a lack of moderation and balance, which such a movement requires above all things. It is asked: "Can it be that the men who compose the Christian Church will not also resolutely recapture an ancestral land and not longer endure the insults and bitter poison of barbarians

and outsiders?" "With bugle blast, plan and scheme for the Church's self-dependence. It is late? Late! Yes, it is late, but the hare who sees the hunting dog may yet escape, and the strayed sheep may yet be in time to reach the fold." In defining the "Name and Leading Objects" of the movement, it is stated: "This Church is formed from all the Chinese members of the Christian Church who feel saddened by the disputes and troubles between converts and people, and who, in pity for the trouble caused by foreign encroachments, have planned to free and deliver themselves, and have united together (without any westerner putting a foot into the affair) all who have a love for their country and Church, and who have a desire for an independent, self-governing spirit." The leader of the attempt is Pastor H. S. Uang, of a Presbyterian church in San Francisco, who has returned to China, and constituted himself head of the new Church, backed by generous support of Chinese in America.

*Will the Attempt
Succeed?*

THAT such a movement will find many followers among those who have taken up the new cry, "China for the Chinese," is likely, especially among those Chinese who have no conception of the Church as the Body of Christ, which cannot be rent in schism at will, and among those to whom church government is a mere matter of opinion. Among our own Chinese Churchmen, who are well instructed Christians, the new movement is not likely to have any great effect. It may help to stimulate in them a laudable desire for self-dependence, but on sound and well-tested lines. Few, if any, of the members of congregations in the American Church mission will be drawn away from the Church. The movement seems certain to end in failure, partly because it is lacking a right religious motive and method, and partly because the Christian Church in China is still too young to produce sober men of judgment, able to

guide such movements and to hold in check the spirit of precipitate haste, which at present so characterizes all Chinese attempts at reform and progress. *The North China Herald*, whose judgment upon Chinese matters, political, commercial and religious, is of the greatest value, remarks: "Remembering how staunchly the native Christians stood by the missionaries, even in many cases unto death, in 1900, we should hesitate to believe that they can be turned now even by this manifesto, which may, after all, be only an attempt on the part of the Rev. Uang H-u-sheng to bring himself into notice; but as one of the signs of the times, it should not be neglected by those who have their eyes and ears open, and want to be prepared for whatever manifestations the present unrest in China may assume."

College Students and Missions

NO other theme to which the students of North America give their attention has so strong a grip upon them as foreign missions. This fact was strikingly demonstrated by the convention of the Student Volunteer Movement, held in Nashville, February 28th to March 4th. Between 4,000 and 5,000 students, of whom fully 70 per cent. were men, met for this fifth general gathering, held every four years, once for each student generation. The convention was the largest student gathering for missions in the history of the world, and the most representative missionary gathering ever held in North America. About 125 members of the Episcopal Church were in attendance, while on the programme the Church was represented by the Bishop of Tennessee and the Corresponding Secretary of the missionary society. The delegates met three times each day. The morning sessions were devoted to the consideration of what might be called practical aspects of missionary life and work, such as the physical, intellectual and spiritual equipment of the missionary, the work of student volunteers in the field,

and the work done by students in this country and on the continent on behalf of the missionary enterprise. Recognizing that many of the delegates would not become foreign missionaries, but would be future clerical and lay leaders of home congregations, the importance of a strong home base was stressed by the discussion of such topics as "The Minister's Essential Relation to the Success of the Campaign," "The Educational Value of Literature," "The Latent Resources of Laymen" and "The Vital Relations of Intercessory Prayer."

The Conference of Churchmen

EACH afternoon the convention broke up into sectional conferences for the discussion of the needs of special countries or for different phases of missionary work, or in order that the delegates from each of the fifty denominations represented might meet one another and confer with their missionary leaders. A conference of our own Church delegates was held at Christ Church Chapel, presided over by Mr. John W. Wood. The visitors from the Church of England, Dr. Herbert Lankester and the Rev. G. T. Manley, both secretaries of the Church Missionary Society, as well as the delegates from the Church of England in Canada, were present.

The Broader Aspects of Missions

AT the evening meetings the broader aspects of the missionary enterprise were considered under such topics as "The Supreme Obligation of the Church to Evangelize the World," "Missions and the Secular Press," "The Inadequacy of Non-Christian Religions to Meet the World's Need," and "Christianity the One Absolute Religion." "Diplomacy and Missions" was frankly discussed by Sir Mortimer Durand, the British ambassador in Washington. While representing his government in India and Persia, he had been thrown closely with

American and other missionaries. Recognizing that there doubtless are injudicious missionaries, just as there are injudicious diplomats, he had no hesitation in saying that if he were called upon again to represent his government in a non-Christian land he would greatly prefer to have such missionaries as he had known, working in the country.

What the Students are Doing

THE Student Volunteer Movement is doing real and telling work, as well as holding inspiring meetings. Since its organization in 1886 more than 3,000 volunteers have left this country and Canada for service in the foreign field. Just 1,000 have sailed since the Toronto convention of 1902. Last year there were over 1,000 mission study classes, with 12,000 students enrolled. The Movement has given nineteen secretaries to twelve foreign mission boards. Of the sixty-nine secretaries who have served the Movement itself, sixty-one have either gone to the field or are preparing to go, while eight are held in this country by health reasons. Last year \$80,000 were given to the mission boards of the United States by 25,000 students. If all the members of the churches were giving in the same proportion, the mission boards of the country would have \$70,000,000 a year instead of less than \$7,000,000.

Bishop Aves and the Mexican Church

WHEN Bishop Aves was consecrated for the foreign missionary district of Mexico, erected by the General Convention of 1904, it was understood that his work would be chiefly in assisting the English-speaking residents of the republic to organize congregations. There is great need for such centres of moral and religious life in the mining and commercial communities into which American capital and American people have been going during the last few years. The Mexican Episcopal Church, still without

a bishop of its own, was to continue under the oversight of the Right Rev. Dr. Satterlee, Bishop of Washington, as provisional bishop. At the request of Bishop Satterlee and of the native congregations, Bishop Aves has visited many of them for confirmation and has given all possible counsel and guidance to the native clergy. At the Synod of the Mexican Church, held on February 13th, the native congregations, by adopting the following resolutions, asked Bishop Aves to receive them under his episcopal care:

"WHEREAS, the Protestant Episcopal Church of the United States of America in General Convention assembled, in October, 1904, having asked our consent, elected as Missionary Bishop of Mexico the Rev. Henry D. Aves, who afterwards was duly consecrated, therefore

Resolved: (1) That the Synod of the Mexican Episcopal Church recognizes the episcopal authority of the Right Rev. Henry D. Aves and requests him to receive all its presbyters and ministers and congregations under his episcopal care and guidance.

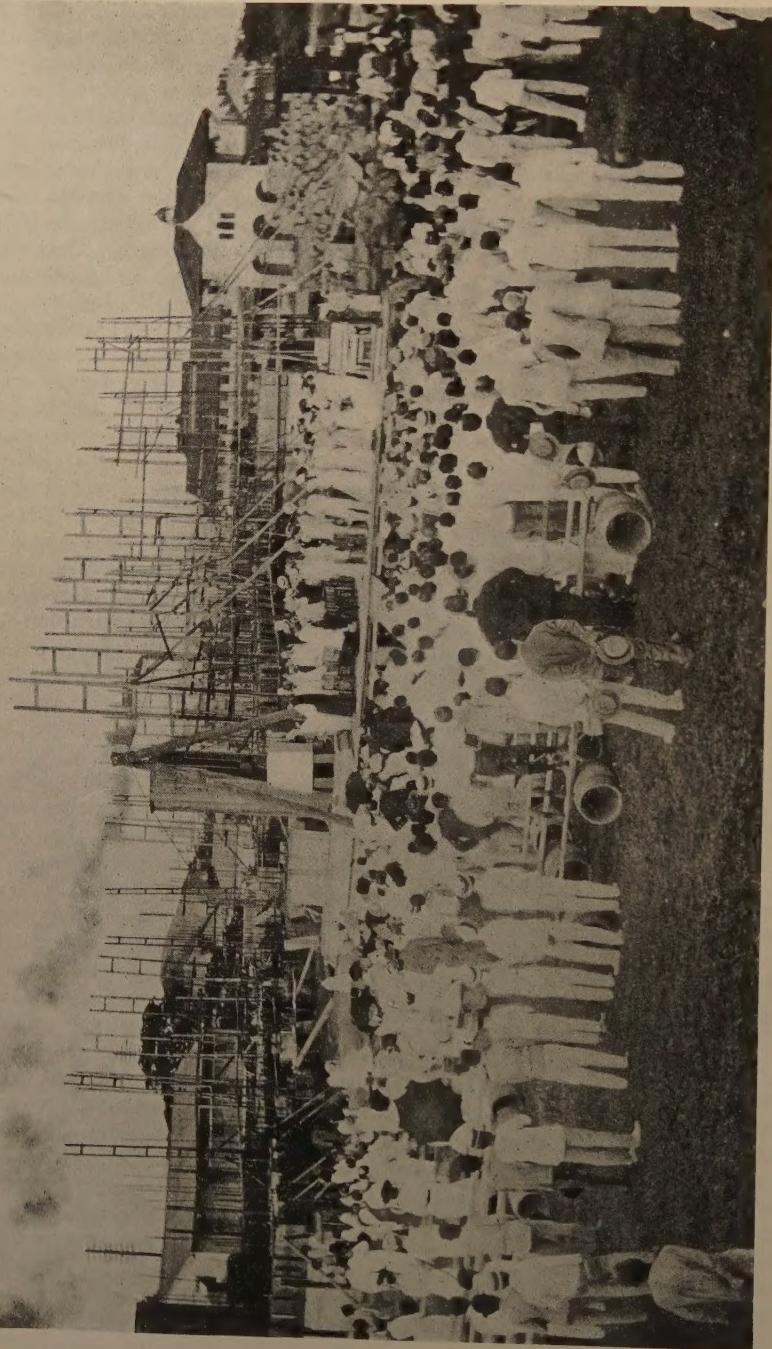
Resolved: (2) That the Synod of the Mexican Episcopal Church makes this petition in the understanding that, according to the spirit of the covenant entered into by the Mother Church and the Mexican Episcopal Church in 1875, the presbyters, deacons and lay delegates of our congregations will be in future, as they have been in the past, active members, with voice and vote of the legislative body of the Church."

Bishop Aves, being fully assured of the conformity of these congregations to the doctrine, discipline and worship of the American Episcopal Church and of their obedience to its constitution and canons, granted their request, and accepted this new responsibility.

What of the Future? **I**T is hoped that this action, taken with entire unanimity and good-will on the part of the leaders of the Mex-

ican Church, may end the many difficulties under which that Church has labored for the past twenty years. It will now enjoy constant and careful episcopal supervision and administration. This will by no means solve all its difficulties. Financial aid will still be greatly needed. For years many of its clergy have lived on the most meagre stipends, and even then have had no assurance of income from month to month. Recently some of them have been obliged to take up secular work to provide for their families. Under Bishop Aves's leadership, it is hoped that some of these conditions may be removed. They certainly will be if the Church in the United States will help Mexico now as generously as it has in some past years. By resolution of the Board of Missions, all gifts sent for work in Mexico are to be forwarded to Bishop Aves to carry on the native work. The bishop's review of his year and a half in Mexico, printed elsewhere in this number, shows how much has been accomplished, and how wisely the way has been prepared for the recent action.

ON St. Paul's Day, January 25th, Bishop Brent of the Manila Cathedral laid the corner-stone of the Cathedral Church of St. Mary and St. John, Manila. Over one thousand people, including Americans and Filipinos, were present at the ceremony. Official life was represented by Governor-General Ide, Admiral Train, General Bliss and other heads of government departments. On the platform with the bishop were clergymen representing the various other American missions at work in the islands. The Rev. Mercer G. Johnston, rector of the cathedral congregation, made an address upon the fulfilment of Isaiah's prophecy concerning the coming of Christ and traced the development of His Kingdom. After the corner-stone had been placed, "In the faith of Jesus Christ," and "In the name of God the Father, God the Son, and God the Holy



BISHOP BRENT LAYING THE CORNERSTONE OF THE CATHEDRAL OF ST. MARY AND ST. JOHN, MANILA, JANUARY 25, 1906

Ghost," Bishop Brent spoke of the significance of the act. "The great stone," he said, "speaks in tones calm and confident of the permanent value and certain issue of the work under the guidance and in the name of our Lord." He noted with gratitude that the ancient Christianity which in the sixteenth century had planted the Cross in the islands, has now, "under the flag which assures equal religious rights for all, girded herself anew to strengthen her venerable foundations and to reconstruct her walls where they are broken down." In the meantime, however, "the cessation of the old order under the stern conditions of international readjustment, was a call to Christians of other names to enter the field that they might supplement by their visions and efforts and achievements that which had been wrought by the religious forces already at work throughout the archipelago. Moved by the compelling Spirit of God, we came, each leaning on the staff of his convictions, each eager to serve God's needy children, our brethren, as occasion might offer."

"Bishop Brent the Constructionist" In an editorial comment on "Bishop Brent the Constructionist," the

Manila American congratulates the bishop upon the success of his work in the Philippines and the unusual public endorsement of it as evidenced by the attendance at the laying of the corner-stone. With rare appreciation of the character of the Church's mission in the islands, the *American* says: "Bishop Brent demonstrates that he is a constructionist. He is not here to tear down, but to build upon and assist in the work of completing the Christianizing of these islands by co-operating with every force at work. The Episcopal Church is here to take care of its own people and all who come to it for consolation, comfort and assistance."

The cathedral will probably be a year in building, and is to cost \$100,000, given by one of Bishop Brent's Massachusetts friends. In the meantime, the

congregation worships in the well-equipped parish house, recently completed.

Missionary Secretaries and Missionary Policies

ONE hundred and fifty delegates attended the annual conference of officers and members of foreign mission boards of the United States and Canada, held in Nashville, February 27th and 28th. Various matters of missionary policy and administration were discussed from the viewpoint of experts, charged by their various churches with the carrying out of the instructions of the representative governing bodies. For two years the conference has had a committee investigating the religious needs of the people composing the Anglo-American communities in foreign mission fields. The information gathered confirmed what some already knew, that the moral tone of most of these communities is exceedingly low, and that the daily life of the foreigners, who because they come from Christian lands are naturally supposed to represent normal Christian living, is one of the most serious obstacles to Christian progress among the native people. A permanent committee was appointed charged with the duty of communicating with the religious leaders in such centres for the purpose of aiding them in organizing union congregations and securing resident pastors from this country. Consideration of the present number of missionaries abroad as compared with the non-Christian population, led the conference to express the opinion that the mission staff of all Christian bodies should be increased until there is at least one foreign missionary for every 25,000 of the native people. This would mean an immediate quadrupling of American and European workers. The conference appealed to the convention of the Student Volunteer Movement, meeting in Nashville the same week, to supply the mission boards with not less than 1,000 young college men and women each year for the next four years. During the last four years

an average of 250 volunteers have sailed each year.

*The Secretaries
and the Congo
Free State*

FROM the Rev. F. J. H. Harris and the Rev. W. S. Sheppard, who have been eye-witnesses

of some of the Congo atrocities, the conference had its worst fears of conditions in the Congo Free State more than confirmed. It accordingly adopted a resolution calling upon the United States Government, which had a large share in setting up the Congo administration, to take the lead in bringing about necessary reforms. From those familiar with religious conditions in Russia the conference learned of large numbers of people, not connected with the Greek Church, who have organized themselves, often independently and without knowledge of what had been done elsewhere, into congregations resembling some of the Protestant denominations of England and America. The conference was fortunate in having as guests from abroad the Rev. George Robson, formerly Moderator of the Free Church of Scotland and one of the best informed editors of a missionary magazine in the world; Dr. Herbert Lankester, the Secretary of the Home Department of the Church Missionary Society of England; and Mr. Karl Fries, the President of the World's Student Christian Federation. They brought greetings from the British and continental missionary societies and gave much helpful information concerning their methods of work.

*An Opportunity
to Aid in the
Development of a
Western District*

BISHOP FUNSTEN'S article on the missionary value of the stage coach puts before us

a side of episcopal life not always fully understood by the people of more closely settled parts of the country. It is inevitable that a district where so much pioneer work has to be done should have pressing needs, and equally inevitable that a bishop who shows so much enterprise should have

numerous plans for development. The Church in Boise makes its appeal to and its effort for the whole man. The Gospel is being preached in fifty-one parishes and missions, though the staff of clergy numbers but thirteen. St. Margaret's Hall in Boise City is the only Church school between Rowland Hall at Salt Lake and St. Paul's at Walla Walla, a radius of about 450 miles. Moreover, it is the only Church school in any missionary district without a penny of endowment. It needs school-rooms, an assembly hall and a small gymnasium. St. Luke's Hospital, also in the see city, cared last year for 400 patients. It had to turn away 200 others for lack of room. While it met all its running expenses, its moderate charges are not sufficient to enable it to build the new wing needed at a cost of \$18,000, about \$5,000 of which is in sight locally. In order that the bishop may multiply his work and influence, he has secured an archdeacon, who, from Pocatello as a centre, will travel throughout the eastern part of Idaho. But that this work may be well done Bishop Funsten needs \$1,200 a year. Three new churches and three new rectories should be built within the next few months, at a cost of about \$2,000 each. In most of the Boisé towns it is next to impossible to rent a house, and mere shacks often bring from \$25 to \$30 a month. Then, too, Bishop Funsten is wisely endeavoring to commemorate the splendid services of Bishop Tuttle in this mountain region, by the erection of a combined parish house and diocesan house in the see city. Boisé, with an area equal to all New England and New York, is one of the largest of our missionary districts. One Wyoming county, 900 miles away from Boisé City, equals the combined area of Maryland and Delaware. The bishop is endeavoring to place a missionary in this district. Boise's problems are further complicated by the fact that next to Utah it has the largest Mormon population. Irrigation is developing great tracts of land. New people are constantly coming to make

homes for themselves, and the Church must be prepared to meet them worthily. Only a fraction of what should be done can be done with the \$2,400 which is all the Board of Missions can appropriate at present for work among the white people, in addition to providing the support and travelling expenses of the bishop.

*General Corbin
on the
Situation in
China*

INTERVIEW AT SAN FRANCISCO

LAST month Major-General Corbin, of the United States Army, returned from the Philippines. An interview at San Francisco was published in the daily papers of March 9th. The general said, among other things:

"The feeling against Americans in China does not exceed that entertained toward all other foreigners, and as I understand the situation the entire anti-foreign feeling is due in a large measure to the exploitation of business enterprises which the Chinese feel sure should be controlled by their own people.

"Aside from this chief source of anti-foreign feeling," he is credited with saying, "the troubles in China are due to the presence of missionaries. I was assured by a very prominent Chinese that the Chinese people are not at all friendly to the presence of foreign missionaries. They resent the efforts of the missionaries to force a lot of new creeds on their people. The Chinese have perhaps a more firmly fixed religious belief than any other people in the world, and they look upon the religions of the Western world with scant favor."

IT IS TO BE HOPED

It is to be hoped that so distinguished a representative of the official life of the United States has been misquoted, for the latter part of his brief statement could scarcely contain a greater number of errors. It is evident that General Corbin knows little or nothing of the situation at first hand, and has been misled by statements made to him by others. It is equally evident that he has no conception of the reason why missionaries go to

non-Christian lands, or what they do there.

*Wanted:
An
Explanation*

IF the missionaries are causing so much trouble in China, perhaps General Corbin and those who think with him can explain this incident. On December 18th and 19th, 1905, there was a serious anti-foreign demonstration in Shanghai. For twenty-four hours the city was under martial law. When the riot was at its worst, and at the very moment when English and American merchants were being hustled and threatened by the Chinese, Dr. Timothy Richard and another missionary walked through the street where the disturbance was in progress. The Chinese crowd, recognizing them as missionaries, fell back and allowed them to pass. This fact is vouched for by one of the foreign merchants who was himself the object of undesirable attentions from the Chinese mob.

*The Roman
Missionaries
Interfere with
Chinese Courts*

HAVING said this, however, it is but fair to General Corbin and to the missionary body to point out that the methods of many of the missionaries of the Roman Church are a source of irritation to the Chinese. For years they have been interfering notoriously in the administration of native courts. Doubtless they have often been led to do this because of the inability of some native Christian to secure justice unless he had money to pay for it. However this may be, the consistent policy of interference with Chinese officials has produced a legitimate feeling of resentment. The Roman clergy would hardly persist in their present attitude toward Chinese courts and officials were it not for the backing of France. Thus we have the interesting spectacle of a nation which has repudiated Romanism at home standing sponsor for Romanism in the East, in order that political ends may be served. It was through French intervention

about seven years ago that the Roman clergy secured from the Chinese Government a certain official standing, whereby a bishop may, without invitation or without sending notice of his intention, enter the yamen of a governor and demand audience. In the same way priests have similar rights in demanding audiences of lower officials. When the Chinese Government found that France had compelled it to grant this recognition to the Roman clergy, it offered similar privileges to the bishops of the English and American Churches in China, and, so far as they were known, to the superintendents of the various Protestant missions. After due consideration, the offer was unanimously refused. All non-Roman missions in the empire are on the common basis of declining to receive or exercise privileges which are not theirs in the ordinary course of things. Practically all the officials, and some at least of the people, are able to discriminate clearly between the Roman missionaries and others.

Another Officer's Opinion

A NOTHER officer of the United States Army who recently returned from a special tour of investigation in China, reports that the unrest and anti-foreign feeling that he observed can easily be accounted for.

"Any people," he says, "would resent the treatment that foreign whites—American and European—accord the natives in China. They seem to show the great masses of the Chinese no consideration whatever in their personal feelings. No Chinese are allowed in the parks in the foreign quarter in Shanghai. They may not even listen to the open-air band concerts, and great placards at the park entrances warn the natives to keep out. Foreigners driving out from Pekin go along in a slap-dash style, and the natives have to scatter to get out of the way to keep from being run over. The missionaries are the only foreigners I found in China who were treating the natives with any sort of courtesy and decency,

and I believe that many of them would be spared in any general uprising."

Unfortunately this officer's observations of the attitude of contempt for the Chinese assumed by most of the non-missionary foreign residents are only too well borne out by facts. It would be inaccurate to say, however, that this attitude is the provoking cause in the recent disturbances. Naturally it produces irritation, but the underlying causes of China's unrest must be traced back to a strong anti-dynastic sentiment. This, in turn, is fostered by the resentment of the people, who know that Pekin has been made the tool of foreign governments.

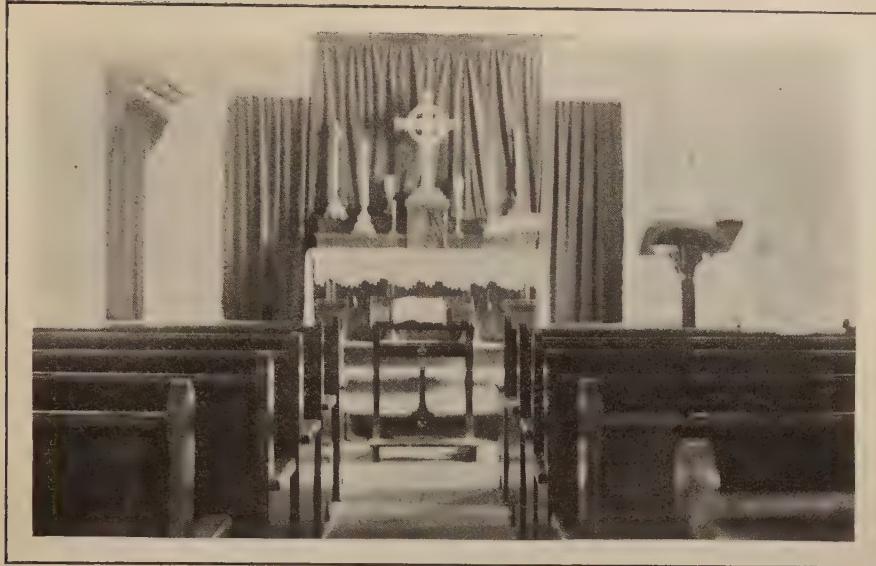
A Chinese Viceroy's Testimony

THE testimony from a high Chinese official concerning missions and missionaries is

no less positive. At the dinner given in New York on February 2d to the High Imperial Commissioners, His Excellency Tuan Fang, Viceroy of Fuh-kien, said:

"We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the East. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful."

While Acting-Viceroy of Wuchang, Tuan Fang twice visited the commencement exercises of Boone College, expressed his appreciation of its work, and on one occasion made a generous donation to its funds.



THE AMERICAN CHURCH AT CHIHUAHUA, MEXICO

ACHIEVEMENT AND OPPORTUNITY IN MEXICO

BY THE RIGHT REVEREND HENRY D. AVES, D.D.,
BISHOP OF MEXICO

REVIEWING the Church's work in Mexico since the beginning of his episcopate, December 14th, 1904, Bishop Aves says that, in the dozen or more cities he has visited for the purpose of assisting the English-speaking people to organize congregations, he has met with an encouraging reception. In nearly every centre much help has been given in the effort to establish permanent services by Christian people not connected with the American Episcopal Church. This important work is done under difficulties, for, as the bishop says: "The English-speaking communities are generally small at best—too small in the great majority of cases to support a resident clergyman. And the interests which have brought these people into the country—that of mining, railroads, foreign agencies of various kinds—render their

residence more or less transitory and of uncertain duration. In fact, one seldom meets with an American or English resident who speaks of Mexico as anything more than a temporary abiding place."

Other difficulties are found in the distances which separate these communities, so that they cannot, as a rule, be conveniently grouped into practicable circuits. Then, too, a large proportion of the Anglo-American population consists of single men, who are living under conditions which, to say the least, are not conducive to the cultivation and maintenance of religious habits. Sunday has become wholly secularized. In Mexico it is "distinctively a day of pleasure and amusement. The *plaza*, *paseo*, *alameda*, theatre and bull ring are the popular Sunday resorts, the frequenting of which will not be likely to jeopardize one's social standing."

Here and there the attitude of antagonism assumed by officials and members of the Roman Church toward all non-Roman religious work often makes it difficult to secure suitable places for holding services. "But," says the bishop, "all these are difficulties rather than discouragements. Indeed, there are many features of the work which render it both attractive and hopeful. In every community there are to be found earnest and ardent souls who are anxious to give their best endeavors for the Church."

Besides the ten English-speaking clergy who are leading the work of the Anglo-American communities, there are six English-speaking lay-readers. With this force the ministrations of the Church are being maintained in twenty-one centres extending from Cananea on the north to Oaxaca on the south; and from Ensenada on the Lower California peninsula, on the west, to Vera Cruz on the Gulf of Mexico, on the east.

II. THE NATIVE WORK

A second side of the bishop's duties has to do with the work on behalf of the native Mexican Episcopal Church. Lo-

cally, it is known as the *Iglesia Católica Mexicana*. When Bishop Aves was consecrated, this Mexican Church had no bishop of its own. Bishop Satterlee, of Washington, by request of the Presiding Bishop, was acting as provisional bishop. He in turn asked Bishop Aves to make such visitations among, and do such work on behalf of, the native congregations as might be practicable and desirable. Bishop Aves says that he found "the native Church well organized and working like a bit of well-adjusted machinery" in spite of the fact that there was considerable financial distress among the clergy. For the Rev. Henry Forrester, who for many years, by appointment of the Presiding Bishop, had acted as guide and counsellor of the native clergy, had died in September, 1904, and there had been a subsequent falling off in the gifts from the United States. Some of the clergy had been obliged to seek secular employment in order to support their families.

"At present," says the bishop, "the thirty-two or more congregations of the native Church are being ministered to by ten priests, five deacons and five



A SUNDAY AFTERNOON IN THE BULL RING AT TORREON

lectors or lay-readers. These congregations, which are all in the more southerly portions of the republic, are scattered over a wide area, many of them being accessible by muleback over mountain trails, a full day's journey from the nearest railroad.

"With few exceptions my visitations have been confined to places where classes were ready for confirmation. There are only eight church buildings in possession of the native Church, services being held at some twenty-four places in private houses. The six churches I have seen are in fairly good condition. The furniture is very plain, and there is very little in the way of ornamentation or symbolism in them; but they are kept scrupulously neat and clean. The vessels of the sanctuary often seem unbecoming; and yet, as representing the best their poverty can afford, a glass tumbler or china saucer is as a jewelled chalice or gold paten to better privileged people."

Since his consecration, Bishop Aves has confirmed nearly 200 Mexicans, the majority of whom were adults.

"The ritual used in the native Church is a modified form of the Mosarabic. Though this ritual is in many respects incomplete, the native clergy appear to prefer its use to that of the Spanish translation of the American Prayer Book, and the people seem to use it with a sincere and intelligent devotion. There are few Sunday-schools. This is due partly to the lack of competent teachers, and partly to the need of suitable helps and lesson books in the vernacular.

"The people are generally very poor. The *centavo* (equal to less than one-half a cent United States currency) is the common church offering. The total offerings of the native Church during the past year have amounted to about 1,000 *pesos*, or \$500. But an intimate acquaintance with the economic conditions under which the people live will suggest the probability that their giving is fairly comparable with that of the average American Church congregation. The average daily wage of a man in the rural parts is twenty-seven *centavos*, or

about thirteen and a half cents United States currency. Work is not always plentiful. The poorer of the poor must move frequently, carrying their belongings on their backs, in search of work. The perennial diet of the masses is corn and beans; and the comforts of home are meagre or next to miserable.

"But no doubt may be entertained as to the religious sincerity and constancy of these people. I have heard it remarked many times since entering the republic that the natives who are anything but Roman Catholic have become such 'for revenue only,' or 'for what there is in it,' and that as soon as sickness or death enters the home they call for the nearest *padre*. But this is in no wise true of our Mexican Churchmen. And there is no good reason why it should be so; for no inducements other than an open Bible, a reasonable faith and worship, and freedom to think and exercise the divine right of conscience, can be offered them. And it frequently happens that these privileges must be at the cost of an opportunity of gaining a livelihood. For the sincerity of these seekers after light and liberty is often put to the cruel test of an ecclesiastical boycott. And yet, after years of experience in the work, our native clergy speak of the falling away of one of their people as a very rare and exceptional occurrence.

"'Protestant' and 'infidel' are made synonymous in the minds of the masses. And although our native Christians disclaim identity with their Protestant brethren of other names, and declare their catholic (but not Roman) character and heritage, they do not escape in all communities the opprobrium that attaches to all other non-Roman religions in the republic. In some localities our people enjoy the respect and good will of their Roman Catholic brethren; and this is due very largely, I believe, to the fact that our native clergy are very careful to abstain from proselytizing methods, which arouse the animosity and active hostility of the Roman authorities. As one of our native clergymen expressed their attitude of mind: 'It is not neces-

sary to criticise and abuse the Roman Churches; the simple truth, spoken in love, will win its way. And we teach our people to love the Christian life in peace and charity."

Bishop Aves finds the Hooker School and Orphanage in Mexico City doing good work. At its head is Miss Henrietta D. Driggs, a sister of the Rev. John B. Driggs, M.D., of Point Hope, Alaska. "The girls who go out from this school carry with them to their mountain homes a moral, social and religious in-

sity is the strengthening of the native work at this point. Many applications for entrance have been denied.

"The few scholarships given for its support are barely sufficient to furnish board for the fourteen students at present enrolled. These young men are domiciled with the Rev. F. Orihuela in rooms adjoining the Church of San Pedro, where they have a good dormitory and a fairly well furnished library and reading room. While they enjoy the tutelage of the parish priest and his as-



A MEXICAN PEON AND HIS FAMILY

fluence and refinement that tells mightily for the Church's cause in the enlightenment of the people. The property of the school is not in good condition. To make the building sanitary and comfortable, repairs to the cost of about \$500 should be made upon it at once. But we have no funds. The support of the school is based upon about twenty scholarships of \$80 each. For its regular and reliable support it should have at least seventy such scholarships. For the ordinary running expenses of the school, \$450 a month are at present required."

The Dean Gray Memorial School and Seminary, also in Mexico City, is in a languishing condition. In the bishop's opinion, the most urgent present neces-

sistant, the Rev. J. V. Hernandez, these young men must depend upon the public schools for their regular instruction. Three of these young men are ready to enter upon their theological course, but there is no one to teach them. The present enrolment is the limit of possible support. To maintain the school with an enrolment of thirty students and an equipment of two competent teachers will require a monthly expenditure of about \$450."

That the Mexican Church people appreciate the work of these schools is indicated by the effort made by private individuals at Teloloapan. Here about three years ago a day-school for boys was established by Señor L. Gargaria, a

graduate of the Dean Gray School. This venture has grown steadily in favor with the community, and has in its fifty pupils representatives of several prominent families, including that of the state prefect. So many applications for the admission of girls to the school have been received that a second day-school especially for them has been opened under the care of Miss Clementina Perez, whose support comes from the United Offering of the Woman's Auxiliary. Bishop Aves proposes to encourage the further establishment of such schools as these.

In closing his review, Bishop Aves says: "As illustrating what others think of the Church's opportunity here, I quote the words addressed to me by a Baptist missionary of long experience in the native field: 'There is no Church but yours that can successfully reach and hold the natives. You can both attract and hold them, for you have a religious form that appeals to them and can satisfy them. Therefore, I believe that the work of giving religious enlightenment to Mexico must be done by you, if it is done at all. What you need is a well-equipped divinity-school for the native young men.'

"If our American Church is to take seriously its mission to Mexico, it will see the challenge that lies in an opportunity such as this."

MEXICAN NOTES

ON January 21st, 1906, in the rented room used for Church services at Oaxaca, the Rev. G. L. L. Gordon administered for the first time in the history of the city and of the State of Oaxaca, the sacrament of Holy Baptism in accordance with the Anglican rite, to Isabella Magdalena Laughton.



THE Indians and other poor residents of Mexico have been suffering much from extreme cold weather. There has been a great trade in southern Mexico in oil stoves. On a single morning in Puebla, twelve Indians were found dead in the streets as the result of ex-

posure to a temperature of twenty-five degrees. Such weather has never been known in Mexico before, save on the mountain peaks. One night the head of the police department had fires kindled in the streets and kept burning all night for the comfort of the poor, to whom thousands of blankets were also distributed free.

REVIVING TWO CALIFORNIA MISSIONS

THE missions at Visalia and Tulare in the Diocese of California, fifty and seventy-five miles from the nearest parishes, had been for some time without regular clerical supply, and as a consequence they were steadily losing ground. Bishop Nichols and Archdeacon Emery, whose faith in the value of lay helpers, based upon experience with the efficient corps of the cathedral staff for missions, is unbounded, at last decided to supply the two small missions with the lay ministrations of one of the students in the Church Divinity-school at San Mateo. The student chosen was at the time commencing his second year, and continued his charge at the two missions with services at the neighboring town of Porterville without interrupting his regular work at the seminary for the remaining two years of the course.

Visalia, the nearest of the three points, is 274 miles from San Mateo, the others being twelve and twenty-eight miles from Visalia, respectively. These distances travelled each week, together with the necessary exchanging with the nearest priests for celebrations of the Holy Communion, make a total mileage travelled by railroad and otherwise during the eighteen months of very nearly 30,000 miles. Since his ordination to the diaconate, a few months ago, the missionary has taken up his residence at Visalia, and the missions are rapidly gaining the lost ground and more.

OKLAHOMA AND INDIAN TERRITORY NOTES

BY BISHOP BROOKE

RECENTLY a fire seriously damaged St. Matthew's Church, at Enid, Okla. With the insurance money and some \$40 in addition, the church has been put in better condition than before, the fire giving a chance for enlarging the chancel. A good rectory was built here last year. The Rev. J. W. Smith is in charge.

AT Muskogee, the largest town in Indian Territory, a new church was opened February 4th. It is of stone and stained shingles and is architecturally much the best church building in the town. The interior is particularly well arranged and furnished, though not wholly complete as to furnishing. There is a debt, but it is to the Church Building Fund Commission. The church seats 300. The congregation had wholly outgrown the old church, which was crowded by one hundred people. The parish has 150 communicants. It has been self-supporting for two years. The Rev. A. B. Perry, who did hard and faithful work in building the church, has removed to San Angelo, West Texas, and is to be succeeded by the Rev. H. J. Llwyd, now at Pawnee, Okla.

THE Rev. H. E. Robbins, of New Bedford, Mass., has held three very fruitful missions in the district lately, at Elkins, Ardmore and Muskogee.

A NEW church building is nearing completion at the growing town of Tulsa, I. T. It is a brick or mud structure on a high stone basement with large chancel and robing room. Its cost—\$3,100—for the character of the building is remarkably economical. The Rev. R.

D. Baldwin, of Vinita, is minister in charge.

ALL our expansion in the way of church buildings and new work calls loudly for more workers to man these new fields. But how shall they be supplied? South McAlester and Harts-horne ceased in November to draw missionary aid. El Reno, Enid, Chickasha and Pawnee are requiring less help. A good lay-reader is doing work at Purcell and Norman for travelling expenses only; but all this does not set free enough to supply the three or four missionaries in Holy Orders that are needed at once. Tahlequah, Checotah, Wagoner, Lehigh, Coalgate, Atoka, Paul's Valley, Sulphur, Okmulgee, El Reno and Pawhuska are all cared for by men studying for Orders, doing good work. Ordained men would be better, but cannot be had for the stipends that can be paid. One thousand dollars more for clerical support is needed at once, besides means to open up and equip modestly several struggling missions. Yet the bishop has at no time received so little special aid in the thirteen years past as in the one now passing. Are we to be forgotten because we are likely soon to become a State with 1,100,000 people? How shall the bishop do his work as general missionary and also come out to ask for money to make that work permanent? And yet he needs do both.

AT Chickasha, I. T., since November 1st, an excellent lot and house for rectory have been bought, paid for and renovated, and the Rev. C. W. Cook, who took charge there October 1st, is now occupying it. He also cares for Anadarko, Lawton, Hobart and other smaller points.

THIE Chapel of the Redeemer for colored people at Oklahoma City, while not wholly finished and but slightly furnished, is now in use and is to be completed without debt. The Church Building Fund Commission gave us a grant of money here. The chapel and lot are worth \$1,500. The work, begun by faithful lay members, is carried on

now by the rector of St. Paul's, Oklahoma, the Rev. Dr. Davidson, and Miss Juliet White.

RECENT confirmations have been—at Oklahoma City, 17; Guthrie, 8; El Reno, 7; Pawnee, 7; Muskogee, 9; Checotah, 3; Stillwater, 3; Chilocco Indian School, 5.

HOW THE CHURCH CAN BEST HELP THE NEGROES OF THE SOUTH

BY THE RIGHT REVEREND THEODORE D. BRATTON, D.D.,
BISHOP OF MISSISSIPPI

ST. MARY'S SCHOOL, Vicksburg, was established several years ago by Bishop Thompson.

It has never had a home of its own, but has always occupied rented quarters. It had been the bishop's intention to purchase a property and build a house for its occupation. For this purpose, he made an appeal shortly before his death. The result of this appeal was a small sum of money, which came into my hands at my consecration. A year ago I determined to continue the bishop's work, and secure a home for the school. My appeal brought about \$1,000, which, added to some funds already on hand, enabled me to make the first payment of \$1,800 upon a suitable property, the total cost of which is \$4,000. We still need, therefore, \$2,200 to complete our equipment.

It has been said that the Church is growing restive under the continued appeals made for work among the Negroes. I have not had the opportunity fairly to test this statement, but I feel sure that if the feeling is widespread it is because those who entertain it have not themselves tested the value of our work among our colored brethren. At any rate, I feel that a call for help such as St. Mary's School is now making, is in some sort a test of the temper of our brethren, and I make it with no little confidence as to the result.

I believe that the education of the Negro is not only the best but the only way to evangelize him. As a new race, in a very real sense, he must be builded up upon the foundation which the Gospel of Jesus Christ has laid. To ground his character upon the principles of the Creed, the Lord's Prayer and the Ten Commandments, with such other things as a Christian ought to know and believe to his soul's health, is essential to his true upbuilding. He cannot be thus educated anywhere outside of the parochial school. This is what St. Mary's School is doing with the 100 pupils and more who annually attend it. They are not taught the words only, but through various agencies they are taught the application of them to their own lives, and their relations in life.

It is my desire to establish such schools in all of our larger centres and in time, as our work progresses, to send out from these schools earnest Churchmen so instructed as to be able to teach others also. All of the clergy in the diocese are willing, both to superintend and to do this work, but we are obliged to rely largely upon outside aid for the equipment for it. I am, therefore, earnestly realizing my own responsibility and greatly desirous of fulfilling it, asking the Church to aid the Church in Mississippi in her effort to evangelize the vast number of Negroes in the diocese.

THE FORWARD MOVEMENT IN THE NIPPON SEIKOKWAI

BY THE REVEREND CHARLES H. EVANS



THE REVEREND CHIYOKICHI KITAGAWA,
WIFE AND CHILDREN

QUIETLY recently, the Board of Missions of the Church in Japan found itself face to face with a new problem, viz., the finding, sending and support of another missionary in Formosa, and the finding of men for missionary work among the Japanese in Korea and Hawaii. It is perhaps not widely known that work was opened in Formosa soon after that island was acquired by Japan from China, as one of the results of the Japan-China War. The first missionary priest, the Rev. D. T. Terada, was active and earnest in his endeavors to spread the Gospel side by side with the material blessings carried by the Japanese civil authorities, and the little

Church in Japan, with its slender resources, and its many domestic problems, bravely undertook the task of supporting the work in Formosa.

But sanitary conditions in Formosa at that time were very far from being what they have become under Japanese administration, and Mr. Terada very early contracted malaria. This poison has manifested itself from time to time, both in himself and in the members of his family, and sickness and suffering seemed ever to be in his house. At length his strength was so sapped that resignation seemed necessary. But who could succeed him in this important work?

At the same time the Japanese Church was called upon to furnish workers for both Hawaii and Korea; and as the number of workers of all grades is small at best, it was a great act of self-denial on her part to send away some of the best and most promising.

Nevertheless, she did this very thing. For Formosa Mr. Chiyokichi Kitagawa was chosen. For ten years he has been a catechist in the Diocese of Tokyo. Recently he has been working in St. Paul's Church, Kumagaya, under my direction as the priest in charge of the Mayebashi district. Mr. Kitagawa had served most acceptably at Takasaki, both as sub-evangelist and evangelist, during a period of a little more than three years, when he was called to the stronger and more important work at Kumagaya, in the summer of 1905.

At Kumagaya he had only just begun to take hold of the work, which at once showed the added impulse of his energy, when the call came for him to go to the south, to the far-off island province of the empire. At first it did not seem as

if he could go, and leave the work to which he had but just come, and for which he was making so many hopeful plans. Formosa was far away; the previous worker had broken down; the work was hard, the climate trying; the problems new and perhaps beyond his capacity. All these, together with the active opposition of the people of St. Paul's Church—at first—were the reasons why he should not go. But over against them was the call of the whole Church, the call to a duty for Christ, for which the Church thought him especially fitted; and a call to the ranks of the clergy. Were not these reasons enough for believing it the call of the Holy Spirit? A struggle something like this in his mind determined him to accept the call to the new, the larger, the undoubtedly more difficult field of service.

The preliminaries to departure took some time, but at length all was arranged, and Mr. Kitagawa was ordered deacon by Bishop McKim, in Trinity Cathedral, November 5th, 1905. It was a pleasure to present him for ordination, though I had had a hard struggle with myself before I could consent to his leaving a field which needed him so badly, and in which the future seemed to hold so bright a promise. The ordination sermon was preached by the Rev. J. T. Imai, a priest under the jurisdiction of Bishop Awdry, and a member of the Board of Missions. It was a very able exposition of the reasons for this Church and its servants to make every possible effort for the spread of the Kingdom, and the incentive to faithfulness that must inspire every soul called to so sacred a work. The other clergy present were the Rev. E. R. Woodman, president of the Bishop's Council of Advice, the Rev. I. Tagawa, curate in charge of Trinity Cathedral parish, and the Rev. S. N. Ussher, of Philadelphia.

Mr. Kitagawa is a man of about forty, with a broad education in Japanese and Chinese learning. For a time he was connected with one of the Tokyo news-



MR. AND MRS. KYUJIRO IGI

papers. He was graduated from Trinity Divinity-school, Tokyo, in the Class of 1902. He is a student, of a genial disposition, and with a capacity for influencing men, devoted to the service of His Master. His work ought to be blessed with results. He is accompanied to his new field by his wife and two children, a boy and a girl.

Mr. Kyujiro Igi, who goes as catechist to Fusen, Korea, is a somewhat younger man, but one who has seen service in the province of Unshu, in Gifu, and latterly at Immanuel Church, Tokyo, from which latter duty he was called. He, too, is a worker of much promise.

On the day following the ordination a *Sōbetsu-kwai*, or "farewell meeting," for these two workers, was held at St. Andrew's parish house, Shiba, Tokyo, at which addresses were made by the outgoing missionaries, and by the Rev. Messrs. Tagawa, Imai and Motoda. We hope that the Church at home will remember these Japanese brethren working in their new and difficult fields, and will aid them with their prayers.



THE MEMBERS OF THE FIRST CONVOCATION OF THE MISSIONARY DISTRICT OF CUBA

From left to right, standing—Rev. E. Planas, E. Sanchez, Rev. Pedro Duarte, Rev. C. W. Frazer, Rev. J. C. Mancebo, Rev. C. B. Colmore, H. W. C. Margary, Rev. E. Morell, J. G. Pena. Sitting—Rev. M. F. Moreno, T. H. Harris, Rev. C. M. Sturges, The Bishop, the Chancellor—Albert Wright, Rev. W. W. Steel, E. G. Harris.

(Messrs. Duarte and Morell were not members of the Convocation, but were in attendance upon its sessions.)

GETTING A FOOTHOLD IN CAMAGUEY

BY THE RIGHT REVEREND ALBION W. KNIGHT, D.D.,
BISHOP OF CUBA

CAMAGUEY—known under the Spanish regime as Puerto Principe—was founded in 1515, and is the second or third oldest Spanish city in Cuba. I say “Spanish city,” because I was corrected recently by a native when I referred to a certain city as being the oldest in Cuba. He informed me that it is only the fifth or sixth oldest, as many of the towns now in existence date back to the period before the Spanish occupation of the island. As he is undoubtedly correct, the antiquity of cities in Cuba should be regulated by three periods—the period of Indian settlement; the period of Spanish settlement, and the period of Anglo-Saxon settlement. The last named is the latest, but already many towns have sprung up which owe their existence to Anglo-Saxon push and enterprise.

Into no province in Cuba has this element pushed in such numbers as into the Province of Camaguey, of which the city of the same name is the capital. This was the most sparsely settled of the six provinces, and has therefore furnished abundant opportunity for pioneer enterprise. The English-speaking immigrants have availed themselves of this opportunity, and are now a considerable element in the population of the province.

Camaguey City has, therefore, become the centre of many colonization interests, and the headquarters of the Cuba Railway, the trunk line built through Cuba by Sir William Van Horne. It has come also most strongly before American eyes as being the centre of the great ranching interests which are being so rapidly developed in Cuba. Into this city there has been a considerable influx of people, so that it is safe to say that the population of 25,102, given by the census of seven years ago, has been swelled to 40,000. This increase has not

been entirely due to immigration from other countries, but also to the tendency of the natives to move into the cities to live. With this rapid influx of population, there has not been the corresponding increase in habitable buildings which one would find in a city in America. This has had the effect of further congesting an already congested population, and also of increasing rents far beyond the normal rate. All Cuban cities are built in ancient style, with no intervening space between the buildings, and very narrow streets. This is particularly true of Camaguey, which a prominent writer has called “the most antiquated town in Cuba, a relic of the middle ages, having narrow, tortuous streets, many being unpaved, and without sidewalks.” A more appropriate spot for the meeting of the two civilizations could scarcely be imagined if one desired to emphasize the differences.

The survival of any civilization depends upon its religion, and realizing this, I visited Camaguey in the early spring of 1905 with two of our missionaries—one a Cuban and the other an American. A study of the situation developed the fact that there were many of our own Church people there, Spanish- and English-speaking, and that they desired the services of that branch of the Church in which they had been trained. It was also seen that the city was a strategic point, from which outlying missions could be worked.

It was decided that it would be best that the Rev. C. M. Sturges should move from Sagua la Grande to this point, as we were short-handed in our clerical force. Accordingly he went to Camaguey in September, 1905, hoping to rent a house and a place in which to hold services. In company with several real estate men who are Churchmen, he spent some weeks in search of suitable places; but none could be found. He



THE RECTORY AT CAMAGUEY

*The Reverend C. M. Sturges and Mr. Carlos
Muecke stand at the corner*

was about to abandon his fruitless efforts, when one of these men, Mr. Carlos Muecke, being determined not to allow the Church to lose its opportunity, offered to buy a place, and dispossess the tenants, and rent it to the Church with a contract to sell at the same price that he paid for it. Not being a man of large means, it meant much to him to tie up so much of his working capital, with no immediate chance of getting it out again, but he took the risk—he, and our devoted missionary.

After some negotiation he bought a house on the corner of Republica, the principal street in the city, and a high brick wall which stood between it and the next house was torn down, and on this lot we have built a chapel. The house has also been completely remodeled and renovated.

On January 7th, 1906, it was my privilege to celebrate the Holy Communion at the first service in the new chapel at seven o'clock in the morning. This was followed by a second celebra-

tion in Spanish, taken by our missionary, Mr. Sturges. At ten o'clock we had morning prayer and I preached to a congregation which seemed overjoyed at the opportunity of once more worshipping in accord with its old traditions. There were enrolled at the time of the first service some thirty communicants, and there are probably many more who will be discovered by the missionary. But not only to those of our Church will the chapel with its regular services be of great spiritual benefit; there are many who are deprived of their own church privileges who are already worshipping with us.

The property and its improvements has cost us \$9,000, every cent of which we still owe. But we have got a foothold. We have seized an opportunity. We are trying to do the work the Church has sent us here to do. We believe we have made a wise investment, not simply in a spiritual sense, but also in a worldly and temporal sense.

We now ask the Church at large to come to our help in removing the obligation which I have personally assumed, feeling that it was not right to make a single layman bear it any longer.



BUILDING THE NEW CHAPEL AT CAMAGUEY

WHAT THE CHURCH IS DOING FOR THE CHINESE IN MANILA

BY THE REVEREND HOBART E. STUDLEY

THIS mission to the Chinese of Manila was inaugurated about two years ago in a rented room in the San Nicolas district, and after a few months was moved to another rented room, larger and more centrally located, in the Binondo district. There are 26,000 Chinese in Manila, of whom not 100 are Protestant Christians, while the proportion of Roman Catholics among them is very small, too. During the first year of our work we baptized nobody, for most of those who came to the services had already been baptized and the few unbaptized men who did come either returned to China or stopped coming, or were unable to come with sufficient regularity to convince the missionary that they had a real interest in the truth.

The second year, while the congregations are very much the same as the first year in numbers, we have secured a number of adherents who seem thoroughly sincere. Six adults and one boy have been baptized; of the six, three are at present in Manila, two in China and one in the provinces. The three who are at present living here in Manila were recently confirmed. There are several others at present in China, and some few here baptized by others, that the missionary hopes may be ready for confirmation before long, and a few Christians, nominally Roman Catholics, who have decided to cast in their spiritual lot with us, so we may hope that our list of communicants will be considerably larger before long. Our congregation now averages about fifteen at the morning service and about thirty at the afternoon service.

Our night-school has prospered beyond all our expectations, so much so that we have been forced to change our plans about educational work entirely. The young men kept coming until I could not possibly receive any more and do jus-

tice to them, when an old pupil of mine in a Christian school in China volunteered to come and help me. I gladly accepted his offer and we took in those who applied until we had forty-four enrolled. Then he became ill and I had the whole thing on my hands; for two weeks I carried it as best I could, turning away all further applicants. Then I made up my mind that I had to do something, and with the approval of the bishop secured the services of Mr. Yin Soat-hoop. He has had a full course in one of the best Anglo-Chinese schools in China and experience in teaching both in China and Manila. He is, too, a communicant of the Church. Since he came we have received a number of new students and have gotten rid of some of the less promising ones, having now an enrolment of forty-five. Of course we have to pay Mr. Yin a salary. We shall try to get it by charging a small fee.

In addition to the regular lessons of the evening, we have either a service or religious instruction every evening, and to this all the students are required to stay unless especially excused. We have heard no objection to the religious teaching from the pupils or their parents, although most of them are non-Christians, and those that are Christians are for the most part Roman Catholic.

The students are invited to the Sunday services, though they are not required to attend, and most of them come more or less, some with gratifying regularity. For the past few Sundays we have been giving all who desired to stay a little instruction in Christian hymns and the prayer book in English, and after this the service at the close of the school session will be in English.

Ever since the night-school began the Chinese have been asking me to teach in the daytime also, so we have decided to open a day-school. Mr. Yin will assist

me, though he could easily secure a position which would pay him far more money than we can possibly give him. One of the members of our congregation, a carpenter and contractor, told me the other day that he wanted to furnish the desks and seats for the day-school. If we had to buy them they would cost us \$50, at the most reasonable calculation. I imagine that this is a thank-offering for the cure of his wife, whom our Dr. C. Radcliffe Johnson attended through an attack of typhoid, though he did not say so.

The contributions of the members and other adherents are fairly good. For the first two years, while we were doing our preliminary work and had no communicants, we took no offering, but as soon as we had some communicants we began to take an offering sometimes at both

services, sometimes at only one. Judged by American standards, the amount would seem small, but to one who knows the standard of living among the Chinese who compose the congregation, they are encouraging, especially as there has been no urging of the people to give, only the repetition of one or two of the offertory sentences, with an occasional statement that the offerings were for the current expenses of the chapel. On Christmas Day our offering was for general missions, so our little band of communicants will have their share, however small, in the great work of the Church.

We believe our stakes are driven in good and strong, and that the time has come to lengthen our cords; at any rate, our tents are pitched here in old Binondo, which is no desert, but is, we trust, to prove a fruitful valley.

THE FADING OF THE LIGHTS OF ASIA

BY THE REVEREND ARTHUR M. SHERMAN

SIGNIFICANT of the new ideas germinating in the minds of rulers and people alike in China is the literal fulfilment of the prayer of the missionary hymn:

Let every idol perish
To moles and bats be thrown!

The destruction of some of the long and deeply venerated idols in certain parts of China shows the passing of this old order. When the tremendous metamorphosis that is now in full swing in China really began after old conservative China died with the failure of the Boxer movement, a vigorous edict went forth from Pekin. Schools of western learning must be started throughout China. When the word went back from the provinces: "We have not suitable buildings nor money to erect them," the answer came from headquarters: "Turn the idols out of the temples and make them into schools." And the edict was obeyed. I saw one such desolate idol a short time

ago in a shed on the wall of Wuchang. He had been turned out of house and home to make room for a school, and some old devotee had found this poor shelter for the degraded and discarded deity.

A correspondent to the *North China Herald* from southern China tells recently of some remarkable scenes in connection with the transformation of temples into schools in obedience to the imperial edict in his part of China. In one instance the prefect ordered his workmen to a temple beautifully situated in a grove of trees. Their instructions were to pull the idols from their thrones, and when this was done, they were commanded to split them in pieces and fling them into the river which flowed by the monastery. What was even more remarkable, the people appeared to enter right into the spirit of the thing without fear of possible vengeance being taken by the insulted gods.

Still more striking was an incident

that, according to the report of a new pro-foreign newspaper, took place in Canton. One of the most important deities is the great literary god. He is represented as seated on a dolphin and is the patron deity of scholars. In Canton he occupied the place of honor in the examination halls—being placed in the most central pavilion of all. He was pulled down from his exalted seat, carried forth to a funeral pyre and reduced to ashes.

Sometimes the people violently object to this destruction of their idols. In one place, the correspondent tells us, the people were up in arms because their idols were condemned to destruction. The priests incited them by publishing that strange and fearful cries and wailings had proceeded from the condemned deities during the night, so when the workmen came to carry out their commands they were opposed by the people. However, a compromise was effected. The workmen agreed to let the people have one special last grand service. They were to come and worship all they wanted to for awhile, and then the destruction should proceed. But so many people came that the workmen got discouraged and out of patience, threw the idols over in the midst of the worship and stole away.

These are but passing instances of the march of events in China. Here is the vital question: What is to take the place of the discarded old worship? Shall we give them Christianity in its place?

China is not simply passing through tremendous political, educational and commercial changes, but the spirit of change is widely affecting the old and dying systems of Buddhism and Taoism. Dr. Timothy Richards, a veteran missionary and one of the most reliable authorities on movements in China, has recently called attention to a far-reaching religious movement which very few people at home know about. It is a doctrine widely held, that is in many points strikingly like the way of salvation. Its followers refer to the three religious systems of China as human, theirs as divine

as well. Its followers aim at being restored to man's original state. This they attain by sacraments, water (baptism), and then by the descent of fire (baptism of the Holy Ghost?); also by wine (communion), in partaking of which they partake of the divine nature and have intercourse with deity. They teach that it is through much tribulation that its followers reach the reward of immortality. Yet they say that if one really receives this religion—though he die the same day—he will die in peace and all will be well with him. It is difficult to find out much about this strange religion, for it is closely identified with secret political societies. It has been estimated, however, that the adherents number about 4,000,000. Was there ever a more pathetic searching of God's children for the light that shines so fully upon us? As the old lights of Asia—Buddhism and Taoism—fade into utter darkness, we may, if we will, plant there the Light of the World, which shall never fade. China's attitude to-day makes the present crisis the most unique opportunity ever offered for the evangelization of the race.

FICTION THAT IS NOT FICTION

A MEMBER of the Woman's Auxiliary writes: "The other day my husband said to me: 'I have been reading a novel, the reports of the western missionary bishops, the most interesting accounts.'

AN INVITATION FROM HONOLULU

A RECENT purchase of property adjoining St. Andrew's Cathedral, Honolulu, secures for Bishop Restarick an episcopal residence in the heart of the city. With Mrs. Restarick, he extends a hearty invitation to all missionaries and all other Church people who may be passing through Honolulu to inspect the work now being done at the cathedral and the adjoining buildings.



THE APPROACH TO TS'ING-POO BY WATER
The Water-gate of the Town is shown in the centre

SOME FIRST IMPRESSIONS OF CHINA

BY THE REVEREND W. H. STANDRING

IT has often been said that the tourist who rushes around the world, spending but a few days each at the treaty ports of the Orient, gets a very perverted idea of the countries through which he passes. As far as my experience goes, this is altogether true. I have been in Shanghai since last October, and though I have seen much that seemed odd enough to be characteristic of this strange land, and have been wonderfully impressed with the extent and solidness of our Church's work in and about the city, it was not until recently, when I joined the Rev. C. F. McRae on one of his country trips, that I truly saw real China, or gained anything like an adequate conception of what Christian missions in this land mean.

The little tug and barge which bore me away from Shanghai were crowded with Chinese, an interesting lot, mostly men, who drank tea and smoked long water-pipes incessantly. Several carried

their opium-kits, a pretty elaborate outfit, it seemed to me, with them, and when two or three began smoking in the little compartment to which I had retired for luncheon I quickly decided I was not hungry. The Chinese say opium smoke is extremely fragrant, but I feel rather thankful that I still have an Occidental nose.

I was the only foreigner aboard and though Shanghai has many such specimens I was still an object of considerable curiosity to the passengers. They fingered my clothing and bag, examined my watch and ring and numerous other articles, asking the price of everything. It is hardly agreeable to one's peace of mind to be thus inventoried, but it gave me a chance to work off what little Chinese I could remember, and I was willing to pay the price. Wherever I went I was subjected to the same detailed inspection and questioning. It is not considered impolite. It is the customary way of filling in gaps in the conversa-

tion, like our own never-failing topic, the weather.

The country through which we passed was perfectly flat, the only hills being the gravemounds which the necromancer has scattered everywhere, even in the choicest fields. Yet to me the landscape was more attractive than the plains of our own Middle West, for instead of the monotony of endless stretches there was a profusion of tree-clumps, vegetable-

little chapel, a cold-looking room in a Chinese house, in which in another room joss-sticks are made for heathen temples! Necessity does indeed make strange bed-fellows. This was the only room available in the village. But the little congregation there is growing, and Bak-nzanh-kaung is one of the most promising stations of this circuit.

The rest of my journey to Ts'ing-poo and back again to Shanghai was made in



MR. MCRAE'S HOUSEBOAT, UPON WHICH JOURNEYS ARE MADE TO A NUMBER OF INLAND STATIONS

fields, farmhouses, villages and the bright shimmer of numerous canals which form such a network throughout this region. The countless boats that ply on these canals, harnessing the land breezes with their great square sails, add a picturesqueness to the landscape that is wholly Chinese.

My ticket read to Ts'ing-poo, but when we reached Bak-nzanh-kaung I found Mr. McRae there waiting for me. It was a joy to see a foreign face again, even after but a few hours of deprivation and I left my puffing tow without any regrets. Mr. McRae had just held service and I went back with him to the

Mr. McRae's house-boat. At the risk of taking too much space, I must tell of this unique method of itineration. The whole country hereabouts is so interwoven with canals that it is possible to reach any town, and almost any part of any town, by boat, and since there are no roads worth mentioning it is practically the only means of travel. So the itinerant missionary with a dozen stations under his supervision, as Mr. McRae has, must slowly creep about from place to place in the mission house-boat, a varnished relic of the olden days, eating and sleeping on board. There is comfort in a house-boat though, if one



THE MEN OF THE TS'ING-POO CONGREGATION

*As often happens in a new China Mission, the number of men in the congregation
is greater than the number of women*

can be patient with its lack of speed, and a certain romance that strongly appeals to me. It is manned by a crew of three or four coolies, who tow from the bank, if that suits their whim, or pole it along, if the canal is shallow. If the wind is in the right quarter, a big square sail is raised and then remarkable time is made, perhaps as much as five miles an hour, and with nobody working, either! When other methods fail or grow tiresome, there is always the *yu-low* to fall back on. This is what we would call sculling, and is done by means of a great long sweep, sometimes two, at the stern. It is usually worked by two coolies, and when the clumsiness of the vessel is considered, it is really about as efficient and economical a method of applying human energy to the propulsion of a boat as can be devised. The singing of the coolies as they sway to and fro over the *yu-low* adds a touch of poetry to otherwise commonplace

lines, as does their whistling for wind when the sail is up.

We reached Ts'ing-poo in the evening, and soon afterward were joined by the bishop's boat, which had brought him up for the confirmation service next day. We spent the night at the south water-gate. Next morning, while Mr. McRae was busy with preparations for the service, I started out to gain my first impressions of a real Chinese town. And I could not have selected a better one for favorable impressions. Ts'ing-poo is a little old town that seems to have been built more as a model in miniature than anything else. I walked all around its wall in half an hour, and it seems hardly possible that it can contain its reported population of 12,000. Its streets are clean, if they are only eight feet wide; its houses, what the Taipings have left, are in good repair and the people are clean and bright-looking. Cleanliness is not a characteristic of

China generally, and then the high, bastioned wall and moat, the old pagoda at the South Gate and the peculiar style of the houses give a quaintness to the place that carries one back to centuries before Christ. I still was deep in a Biblical reverie when my watch told me I must hasten to church.

And that church and that service I shall never forget. My Biblical reminiscence revived when I found myself in a "church which is in the house" of a native. The Chinese guest-hall lends itself admirably to this purpose. But the room there was wholly inadequate for the present service. People crowded in till every bench was packed and they even filled the court into which the guest-room opened, so eager, every one, to see and hear that they quarrelled for places and became so noisy that the court had to be cleared before the service could proceed. It is pitiful that such a thing should be necessary. There ought to be room for every one who wishes to come. But such is impossible in the present quarters, and there are no funds for a

larger building. The Chinese have themselves secured a piece of land near by and are endeavoring now to raise money with which to build a church, but it is almost hopeless for them to attempt it alone. I wonder if any who read this will see here an opportunity?

Five men were confirmed at that service, bright, promising young fellows, every one of them. Who knows how many might receive that same blessing if adequate means were supplied for reaching them? The people of Ts'ing-poo are open-minded, apparently freer from foreign prejudice than those of most cities, and show an encouraging willingness to hear and learn of the "new doctrine." God grant that lack of money may not be a reason for the withholding from them of the story of His love.

Except an almost dormant Roman Catholic mission, ours is the only mission in Ts'ing-poo and under Mr. McRae and our brave little Miss Porter, who is the only foreign resident there, it has grown into one of the most important out-stations. Its future is one of bright-

A PERSONAL MESSAGE FROM BISHOP GRAVES

THERE is a matter which is troubling us somewhat just now. We are desirous of getting a house which will do for school and church room and for residence of Miss Porter, the Bible-woman, and our Chinese clergyman, Mr. Dong, and his family. We are a trifle downhearted that so little has come in for this Ts'ing-poo fund. The work there is growing, and we feel the need of the buildings, as we are now scattered about in four different parts of the town. Remember we have the land. Most of it was given by the people themselves. I do not think we can hope to get on as we should without a building. One thousand five hundred dollars would start us with a plant sufficient for the present needs of the mission there. If you can get any help for this station, I assure you it will be doing a good work.

est promise and we are all hoping that its much needed church-building will not be long withheld.

On Monday we dropped down to Sung-kiang and Mr. McRae held service in another little church in a Chinese house, which is rapidly becoming too small for its needs. In spite of a pouring rain, the little room was well filled and two catechumens were baptized. One of these came a distance of thirteen miles for that service. How many in our own land would do that? Believe me, Christianity is a real thing to the Chinese convert. He may not be up to the standard we would wish for him, but he is vastly different from the heathen Chinese, and his religion means something to him that is really worth while. That it is "the power of God unto salvation" is shown by just such incidents as these, the freshness of which gave us buoyancy and decided cheer while drifting back to headquarters in Shanghai.

A JAPANESE CLERGYMAN'S THANKS

THE Rev. P. C. Daito, who took his theological course at the Philadelphia Divinity-school, was ordained to the diaconate by Bishop McKim on December 5th, 1905. Immediately upon his return to Japan, last August, he was placed in charge of St. John's Church, Tokyo, which, it will be remembered, was badly wrecked during the disturbances occasioned by the announcement of the peace terms with Russia. In a letter expressing the thanks of the congregation for the gifts making possible the repair of the damage, Mr. Daito says:

"I have come back here last August and occupied the vacancy of St. John's church. Yes, I received the vacant church with no furniture and windows—good sample of vacant church! I am very glad the church is perfectly repaired—the building as well as the members. The people are in the highest spirit, and the prospect is great. If nothing interfere, I hope we may have some fruits by the end of this year."

"I regret the Society was unable to



THE REVEREND P. C. DAITO

afford money for the new building, but still we have a place to worship, and must go on for some time yet.

"Anti-Christian demonstration of September 6th was simply incidental fact. People are just the same good friends of Church. There are nobody in a city who persecute Christians or object any inquirers, but nearly every one encourages another to become Christians, if not himself.

"May I also add here our thanks to the Missionary Society for the generosity to repair the partly destroyed building and refurnish the furniture? We have new organ, new altar, new chairs, and new everything, and are enjoying the quiet worship on holy days comfortably. The work is by no means interfered, but is improving very satisfactory. The people are very much encouraged and doing good work in good prospect for the spread of the Gospel, for which we are very grateful."

¶

MANY admirers of Francis Parkman's histories will be interested in this comment from our missionary at Anvik, the Rev. John W. Chapman, who has been reading *The Jesuits in North America*. "No one who has lived among the aborigines," Mr. Chapman says, "can fail to recognize the truthfulness of the picture which he draws, and his great sagacity in making deductions. Almost every page that I have read contains some statement which I could illustrate from personal experience."



FERRYING BIG WIND RIVER

THE STAGE-COACH AS A MISSIONARY

BY THE RIGHT REVEREND JAMES B. FUNSTEN, D.D.,
BISHOP OF BOISE

EVERY year, in the course of my work, I travel many hundred miles through the Rocky Mountain country on stages. Several of the most important missions in the district could not be reached at all save by means of this very valuable mode of transportation. As time has gone by, I have learned to have a great respect for the stage-coach as a missionary agency, without which it would be very hard for us to do our work in a country where we have great ranges of mountains, rising up from 8,000 to 10,000 feet; where we have mining towns and remote ranching communities, scattered settlers, who, on the frontier line, are doing the nation's work in building up the material prosperity of the country. Then we have Indian reservations, hidden away in some of the remote corners of Idaho and Wyoming, where these diminishing people preserve as long as possible their national integrity, and avoid, by distance from railroads, contact with the white people. Many of their reservations were chosen expressly with the

view to easy access to the great rugged mountains where elk, deer, grizzly bear, and other wild game abound.

But I shall not speak particularly in this article about the Indian life or evangelization, though I have travelled many thousand miles in my efforts to reach these children of the Great Father, for whom Christ as truly died as for those who have the greatest abundance of the comforts of civilization. Let us consider a part of that work which is silently going on in the newer sections of this great country of ours, in which the Christian religion, with all its beautiful hopes and blessed restraints, is being infused into the life of the people who have come from all parts of the world to make their home here. It would not be advisable for me to attempt, in a brief article, to do more than to give expression to a limited number of experiences that I have had to pass through, in what I might term stage-coach work, and this, of course, will have reference only to the more remote and interior towns and communities

SNAPSHOTS OF A MISSIONARY BISHOP'S LIFE IN BOISE

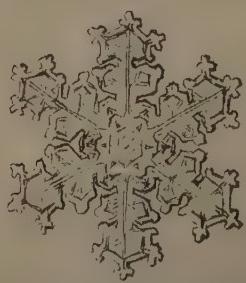
1 An Idaho Miner

2 A Friendly Chat between Drivers and Passengers on an Idaho Stage Route

3 Bishop Funsten starting on a long Stage Trip



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where I feel perhaps a little has been done in the way of planting the banner of Christ in this new country.

First of all, let me refer to the stage-driver, who is a most interesting character. Often I have had an opportunity to preach a sermon in an indirect way to these men who have so little chance to learn the Gospel by any other means. Their constant contact with the outside world through travellers makes them fairly intelligent, and they are often very keen readers of human nature. I remember one night we were journeying through a wild, mountainous country. The stage was very heavily loaded and, on account of the recent bad weather, the roads were almost impassable. Finally we got stuck in a mud-hole, and I think I won the respect of that stage-driver from the fact that I was able to give him considerable assistance by getting out, putting my shoulder to the wheel, thus helping to lift the stage-coach once more to a passable part of the road. Altogether, these stage-drivers are brave and sensible fellows, and beneath their rough exterior one finds a heart that is accessible to a reasonable teaching of Christian truth. Often they are called upon suddenly to face danger; two or three cases have come under my observation where their lives have been imperilled by desperate men, who held up the stage for purposes of robbery. Some time ago a stage-driver got lost in the mountains of western Wyoming, while a terrific snowstorm was in progress; the thermometer was many degrees below zero, so that he and several passengers were frozen. One can easily see that the stage-driver in the mountains of Idaho and Wyoming, where the winter temperature sometimes falls thirty, forty, and even fifty degrees below zero, has by no means a sinecure and that the missionary travelling with him should use that wisdom which will enable him to say a word in season to one who seldom, if ever, goes to church, and whose ears are too often filled with oaths.

The mining communities that I visit also appeal to me very forcefully. Some

of them are far away from railroads, many thousand feet in elevation, among the high mountains. The people living in them have very few religious opportunities. It seems almost impossible, on account of the expense, and the scarcity of men, to give them a resident minister, but I am always glad to make my annual trips into these towns, and I am surprised at the hearty welcome they give. They look upon the bishop's annual visit as quite an event, and we cannot help being struck with how much larger the attendance is in such towns than in a like one on the railroad. But in these places one finds the saloon, the dance-hall, and the show have a great attraction for the people, so that a religious service that happens to come in conflict would undoubtedly suffer.

For instance, my predecessor, who had a much greater territory to cover and because there were very few railroads in those days, had to do most of his work on a stage-coach, was going into one of these mining towns on Saturday, when he observed the advertisements of a show that night. "Well," he said, "now I shall have a big crowd to-morrow, for the people will be in town from all the surrounding camps and ranches." Unfortunately the show stayed over, and gave an entertainment Sunday morning and night, so when he went to the hall where he was to preach, he found only one man, who said, "Bishop, I am glad to see you, and here's a dollar for the collection; but you know we have you here once every year, but this show doesn't come but once in two or three years, so we are all going to the show."

The progress of religion in mining camps is necessarily slow, and the hindrances to church work are great. Patient effort, however, year after year, tells, and one sees encouraging evidences of advance in church buildings that are the result of very great sacrifice on the part of the people. Several years ago I was preaching in a school-house in an old placer mining community, where I confirmed sixteen or eighteen young people, and some one said: "Why can't we

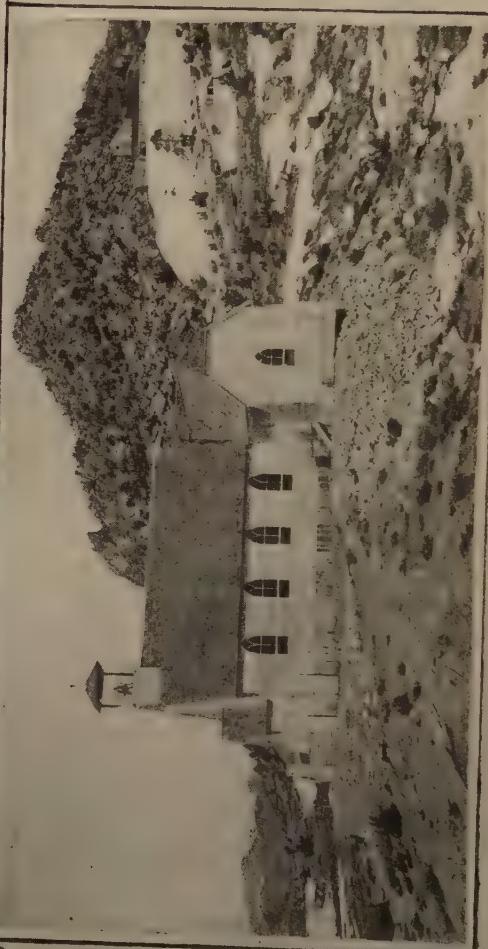
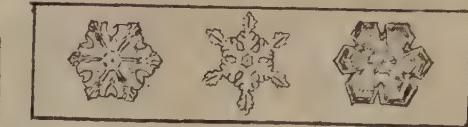
TYPICAL CHURCHES IN IDAHO MINING TOWNS



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have a church of our own?" I replied: "You can, if you are willing and able to make suitable contributions to that end." Knowing that none of them were possessed of large means, I thought there was very small chance of realizing their wishes in this respect; but they went bravely to work, and by self-sacrifice and energy, they have accomplished their purpose, and to-day there is a beautiful and well-located little church in the centre of the town.

Of course one finds, in travelling about on the stage-coach, a great many things to indicate that religion has a very small hold on some people in this country. There is a good deal of sad truth in the prayer said to have been uttered by a little child in the east, whose parents were moving west: "Good-by, God; I'm going to Wyoming." A prominent minister of our Church in this country said that the reply of a man, when he talked to him on the subject of religion, was: "Doctor, don't you know we came out here to make money, and we left God behind us at the Missouri River?" One thing is quite certain, that the idea of worldly success and materialism is a very potent one with the people who have come to the Far West. The first settlers of New England were people who were there for religious reasons. To a large extent, the pioneers of this country were influenced by other-than religious reasons. Hence, it can be well understood that in all this country the Christian religion must be built up by patient effort and willing sacrifice.

I could relate many interesting experiences of reaching the people living on ranches, through means of transportation afforded by the stage-coach, and many a time have they ridden miles in order to attend the services which my occasional visits afforded. In one town about seventy miles away from the railroad, to reach which one has to travel on a stage-coach through the Rocky Mountains, and across a part of an Indian reservation, I have had most gratifying evidences of the good that may be accomplished by visiting remote communi-

ties and delivering in them the great message of God's love in Christ, which He sends to all people. Here I had the pleasure of confirming over forty people, and we have erected there under the leadership of an earnest missionary, a very substantial church, representing, to a large extent, the free-will offering of the people of the community.

Some of my stage journeys require many days. One of them took me from St. Anthony, Ida., through the celebrated Jackson's Hole country, where I held all-day services at the club house built by the ranchers and hunters of that country, the first service, I think, of the kind, in fact, of any kind except those of the Mormons, ever conducted in that country. Thence I went up by Jackson's Lake, and over the Wind River Mountains, through a pass 10,000 feet in elevation, and down the Wind River. The waters of the river at that time were high. The bridge over which we might have passed had been broken down by a herd of horses. Hence the Indian who was with me, and I had to cross in the wagon, and the water was so high that we had to put our feet on the seat to keep from getting wet. I spent that night at the ranch of a half-breed, and baptized his two children. I slept in the bunkhouse in the yard. He remarked just before I went to bed, that the night before he had killed a rattle-snake in the place I was going to sleep. However, I had no trouble with them, although they were very abundant in that country. I passed on to Fort Washakie, having services at our mission there, and finally took the train at Rawlins, having completed my journey on the stage of 450 miles.

Other stage trips almost as long I have taken through the Big Horn Basin and the Saw Tooth country, once by the Lost River trail and once by way of Stanley Basin, representing a stage journey of 350 miles each time. During these journeys I visited and preached in ranching and mining communities, and also had an opportunity, from time to time, of coming in contact with isolated homes, for these trails and roads are

through wild and beautiful mountains in Idaho and Wyoming.

Speaking of isolated communities, I remember talking with a member of a family living on a remote ranch in Wyoming, a young girl, under twenty, who had been born in the state. Neither she nor the family had ever had any opportunity for religious instruction. She said her father was talking about going to California, and she was anxious to see something of the great outside world. "And my little brother," said she, "wants to go to California because he says everybody will look upon him as coming from the east." It seems to me this little incident shows an attitude of expectation and of appreciation in regard to the east. Surely Christians who have all the privileges of school, and home, and hospital, in the better developed eastern part of our country should make some sacrifice for the men and women who are laboring for the upbuilding of the country along material lines in the remote corners of far-away Idaho and Wyoming. Often have I thought as I journeyed along on the stage-coach and noted the hardships and recognized the impoverished life of families living on the frontier line, that they deserve a larger sympathy and a greater degree of Christian help than they are getting. For these frontier men and women are really laying foundations for a larger national life. By sending forth our missionaries, and by helping to sustain Church schools and hospitals, we are really stretching out the helping hand of the Good Samaritan. More than once have I been able to make a permanent impression on such families as I have described, by educating a girl at such a school as St. Margaret's, Boisé, Ida., or through the blessed ministrations of such an institution as St. Luke's Hospital in the same place. Not long ago a young man, working in a newly opened part of Idaho, gave expression to a heroic thought. He was about going down into a well he was digging, which was giving trouble on account of poisonous gas. Some one suggested that it might be dangerous to do the work. His

remark, just before he made the descent, which proved fatal, was: "Somebody's got to run the risk, and it might as well be me as any one else. This country must be built up by somebody."

And so, in conclusion, I would say there are dangers, there are hindrances, there are sacrifices that must be made in the spiritual upbuilding of the great Northwest, but there is nothing we can do too costly for the establishment of the Kingdom of our blessed Lord and Saviour, Jesus Christ.

AN APPRECIATION OF ST. JOHN'S, SHANGHAI

MR. LAO-KE ALFRED SZE, who acted as English interpreter and secretary to His Excellency Tuang Fang while the latter was in this country with the Chinese Imperial Commission, is a graduate of St. John's College, Shanghai. In a letter to the Editor expressing regret at his inability to call at the Church Missions House, Mr. Sze said:

I feel that I owe a great debt to St. John's, where I received my first English lessons. It is a fine institution. The fact that our people appreciate the good work it is doing, is testified by the very rapid growth in the number of candidates applying for admission.

WHAT ONE PARISH IS DOING FOR THE MIS- SIONARY THANK- OFFERING

THE secretary in charge of the Missionary Thank Offering in the Church of the Holy Apostles, Philadelphia, reported to the rector a few days ago that the amount thus far received is \$1,027.50, given by 101 subscribers. One thousand one hundred other men in the parish are still to be heard from.

The editor would be glad to hear of progress made in other parishes and dioceses.

A CABLE MESSAGE AND WHAT IT MEANS

BY BISHOP ROOTS

A recent issue of THE SPIRIT OF MISSIONS told what \$2,500 would do in equipping Hanch'uan, one of the country stations in the District of Hankow, with a church and schools for boys and girls. A few weeks later, through the generous gift of one reader of the magazine, the Board of Missions had the pleasure of sending Bishop Roots a cable that Hanch'uan might have what it has needed for so long a time. The following article is the Bishop's reply to the cable message:

I TOOK the service and preached at the English Church in Hankow this morning. As I sat in my study before the service, about ten o'clock, a telegram from New York came, saying

"Musikalien (W. U. T. code, code word for \$2,500) given Hanch'uan,"

which I understand means that \$2,500 have been given for the new church and school at Hanch'uan. Mr. Wood is there to-day, and I only wish I could communicate with him at once. I fear, however, that there is no way until the mail goes by launch to-morrow. I at once sent the good news around the compound here. It is indeed good news, and it had a part, I am sure, in making me enjoy the service at the English Church as I did. My text was "The Word became flesh and dwelt among us," and the news of this gift added another real link in the gloriously accumulating proof that "God is with us," now even more than ever before. I cannot wait till to-morrow to write this letter of thanks, out of a full heart, though it is Sunday. It means that those faithful souls at Hanch'uan will soon be rewarded with means to extend their good works in both the church and the school.

I dropped in at Hanch'uan unannounced on my way down from Shayang recently, and was much impressed with the evident vigor of the work going on there. The school was literally "humming"—as Chinese schools usually do when the boys are studying—and I had a very interesting and encouraging talk with the catechist and school teacher, and with Mrs. Nieh (the clergyman's wife), Mr. Nieh being away, and their daughter-in-law, who is betrothed to the son who has just decided to study for the ministry.

Then I called on one of the merchants of the place, whom I have known as one of "our Christians" for about eight years, and had a talk with him about his son. He said, in answer to my questions, that he did not know what his son—now in Boone College—intended to do after finishing the course there, and that he would not try to decide for him, as most Chinese fathers do, but would give him up to the guidance of God. Then I had the pleasure of telling him, what he had not yet heard, that his son—who for several years has carried off the prize as the best Chinese scholar in the college—had just decided to study for the ministry; whereupon the father (old Mr. Yen) said "Good! I do not crave wealth or fame for him. Let God's will be done in him!"

This really means as much devotion for the father as it means for the son, because of course the boy cannot help much to relieve the family's finances for several years, and even after his ordination his salary will be small compared with what such a good Chinese and English education as the son has would enable him to command in the service of the government or in commercial or private enterprise. I cannot help thinking that here was a proof of the working of the Spirit of Christ in the hearts of both father and son. For here, as in America (in the case of missionaries especially), the family of the candidate for the ministry is likely to be indifferent, or else actually hostile, to the devotion of the young man of education and ability.

I am glad for the sake of this faithful old Mr. Yen—and for the sake of the clergyman, Mr. Nieh, and for all the people in Hanch'uan and the surrounding regions—that we can now go ahead and put up good buildings in place of the crowded and inadequate ones, for a central church and a central school.



"THE YUKON FLATS MAKE A DREARY WILDERNESS AT ANY TIME, BUT AT FIFTY BELOW ALL ANIMAL LIFE (EXCEPT THE TRAVELLER AND HIS DOGS) IS HIDDEN AWAY"

AN ESCAPADE ON THE YUKON

BY THE REVEREND HUDSON STUCK, M.A.,
ARCHDEACON OF ALASKA

ESCAPADES find little chronicle in the journals of missionary endeavor, but in this case a genuine missionary endeavor led us into what I think is correctly so described. My heart is full of thankfulness to-day that it had no serious consequences, and my Alaskan experience is enriched with one more pregnant instance. I thought I knew this climate. I had pitted myself against it one winter long. I thought I knew the Yukon River. I had trudged it back and forth in all sorts of weather. But to-day I am eager to confess to everybody that what I don't know about the climate and the river is the part that is valuable. Never was man so humble; never had pride harder fall.

First of all, we were behind time. How many accidents have that as reason! I waited and waited for Mr. Knapp to reach me from Valdez, and when he did arrive, after a terribly rough trip of thirty days, subjected to all sorts of privation and hardship, I dragged him off with only one day's rest—and we were still a week late,

"The All-American Route" to the interior is, of course, the highly patriotic route, but the traveller in early winter had better pay toll to the Canadian Government and come in by Skagway and Dawson. The Valdez trail is really not open until Christmas—and Mr. Knapp left Valdez October 27th.

A week late when we started, we grew later as we progressed. The trails were heavy with the unwonted deep snowfall of this winter, and going was slow. On the mountain passes between Fairbanks and Circle City we had to "double-trip" with our heavy load, and that is heart-breaking work, though I think coming down is worse than going up; hanging on to the sled for dear life and plunging knee-deep into snow at every stride, to check the velocity of the descent. On one summit the wind was so high that a suit case and one roll of bedding, laid on the snow in the repacking, were started careering down the mountain side and only just saved from a precipice. Once on the Yukon side of the mountains, the trails grew better and the long-delayed cold weather came upon us all

at once. Down the thermometer went to 40 and then to 50 below zero, but on a hard-surfaced trail with road-houses at easy distances, we kept our way to Circle. And we took some pride to ourselves when freighters, weather-bound at the road-houses, would turn out at our noisy approach and say, "Well, you don't seem to care what weather you travel in." My week at Circle had been sacrificed in waiting for Mr. Knapp, and we had spent one Sunday in travelling in order to spend the next Sunday in

mas. The thermometer stood steadily at 50 degrees below zero. But what did we care for "fifty below"? We had already travelled two days at that temperature. A little thing like temperature could not be allowed to interfere with my carefully laid and most important plans. We were like the mail. The mail "goes through"—weather permitting, or otherwise, and I had to be in Fort Yukon for Sunday.

We sallied forth gaily and bravely, a native boy of fifteen accompanying us to show us the trails. That was my first



CAMPING ON THE TRAIL
Archdeacon Stuck in the doorway of his tent

Fort Yukon. So I had only part of one day in Circle. Mr. Rice received us with a hearty welcome; the whites filled one side of the church and the natives the other. We had a good service and I was glad of the opportunity of lifting up my voice in the old chapel again, first to one race and then to the other.

The next morning, Thursday, we started for the three days' trip to Fort Yukon. I deemed my week better spent there, where Miss Woods is all alone, than at Circle, where there is a clergyman, and one week was all I could spare, if we were to be in Bettles for Christ-

mistake. I took David instead of a grown man because I liked David from last year, and he wanted to go. He was Miss Woods's stand-by in her troubles with diphtheria last winter, and I liked him anyway; so I put ourselves in his hands, for that is what it amounted to. So far there has been no travel down the river this winter, except two or three trips of the mail, and the mail is carried down from this point in a fourteen-inch toboggan, which makes a narrow, flat track as the smooth bottom of the vehicle glides over the snow. We had a twenty-inch sled, heavy laden, with steel runners



"OUT OF THE DEAD SILENCE BEHIND INTO THE DEAD SILENCE BEFORE"

that cut deep and made slow travel in the intense cold.

What a desolation this country is at low temperatures! The Yukon flats make a dreary wilderness at any time, but at "fifty below" all animal life is hidden away. Not a rabbit flitted across our path, scarce even a crow soared in the air. We wound through the scrub spruce thickets and willows, a faint tinkle of bells, a little cloud of steam; and in the midst of the cloud a jumble of shaggy black-and-white hair and red-and-white plumes going out of the dead silence behind into the dead silence before.

I should have left my sled at Circle and bought a toboggan, but I had a toboggan waiting for me at Fort Yukon, and I did not want to spend another \$20 just for those three days. That was my next mistake. For we could not make time. The sun threw his beautiful heralding circle of blush pink over deep purple all round the sky, rose just above the horizon, threw his valedictory halo, and it was dusk, and we plodded and pushed our weary way, swinging that heavy sled incessantly by handle-bars and gee-pole in the vain effort to keep it on the trail. Two miles an hour was all we were making. We had made but ten miles out of twenty-four and it was dark. And it was growing colder. The

dogs whined and stopped every few yards, worn out with wallowing through the snow and the labor of the collar. The long scarf that wrapped my face and nose had been shifted and shifted until over its whole length it was charged with ice and hard as a board.

It was evident when another two miles were passed that the dogs could never reach the mail cabin with that load tonight. I took the resolve to lighten the sled of all but the grub-box and the bedding, *caching* the rest by the trail, and to push on to the cabin for the night. That was my next mistake. Bishop Whipple tells in his *Lights and Shadows of a Long Episcopate* that on the day of his consecration a venerable clergyman came to him and said, "My dear brother, I wish to give you a piece of advice." The bishop listened eagerly for the sage spiritual counsel he expected and the aged clergyman, putting his hand on the bishop's shoulder, said most impressively, "My dear brother, never allow yourself to be separated from your baggage." If that were good counsel for Minnesota, how much more for Alaska! We should have camped right where we were. Worst of all, most inexcusable of all—I blush to set it down in this day of my humiliation—the axe was left at the *cache*! How it happened I do not know. I did not

throw it out, nor know that it was thrown out, but in the haste of the unpacking and in the gathering dark, it was thrown out and left.

With the lightened load, we spun along at good pace for a time, reached the river, and took our course upon it. Mile after mile passed, and there gradually gathered about us a dense white mist that ought to have told me of open water, or at least of newly-formed, still mist, ice. Presently neither bank of the river was visible, though the moon shone brightly. We were surrounded by a thick white fog in which the dogs loomed ghostly, and the man ahead was quite swallowed up. Still mile after mile we travelled, and it grew colder yet. And then David "fell down on us," as they say here. He did not know where the cabin was. We might have passed it; it might be on ahead. All we could get out of poor David was, "I don't know, maybe so, and by and by we catch 'em; maybe so no," he faltered, frankly at a loss. And the dogs were exhausted again, prone upon the trail, only to be stirred by the whip wielded with heavy hand. If we had passed the cabin there was not another for twenty-four miles. We had left camp equipage behind us, and we had no axe! Still we had food and bedding, and there might be dead wood for a fire on the bank that we now approached, looming dimly through the mist. I would go and see. I had not gone six steps from the trail when quite suddenly and noiselessly the new ice gave way under my feet and I fell in water to my hips!

Under the providence of God I owe my life, or at least my limbs, to the waterproof mukloks I wore, tied so tightly below the knee that the water could not penetrate to my feet. Sixty degrees below zero means ninety-two degrees of frost. My moose-skin breeches froze solid immediately and my thighs grew numb. Something had to be determined at once. My own feeling was that the cabin was ahead, but I was not sure. I have never really passed cabin or roadhouse yet, though I have often thought I

have. Mr. Knapp was urgent to return to Circle, which was really the wisest course, and after my ducking Mr. Knapp took command. We unhitched the dogs and turned them loose, abandoned the sled and started on a twenty-mile trot back to Circle. Arrived at the *cache*, we got the axe and built a fire, and I warmed myself and thawed my moose-skin breeches and stuffed inside them next the skin some pieces of woollen scarf cut from the ends of Mr. Knapp's comforter. I would like the good women who sent those fine red worsted comforters to Miss Carter at Fairbanks this summer to know a good use that one of them served. That dry, warm woollen next the frozen skin was indeed a comfort to me that night.

I will not linger over that dreadful weary walk back. Again and again I wanted to stop, but Mr. Knapp urged and insisted that we go on. Wise and kind in his stern resolve, he did a good comrade's part by me. Once more we built a fire—oh! we kept that axe with us—and I warmed myself again, and here and there he allowed me a moment's rest for my stiffened muscles. But the drowsiness that seems to follow a chill at such temperature had to be overcome at any cost, and he kept me pegging away at the interminable miles until at five in the morning we reached the mission again, and Mr. Rice tumbled out of his warm bed and I tumbled in, to sleep till noon. I woke, no whit the worse for my wetting and exposure, with a heart full of thankfulness to God, and an appetite unsatisfiable, for we had not eaten in all that time *et ultimo*.

I forgot to say that in his anxiety about me, Mr. Knapp forgot himself—and froze his nose! I remember now how in my drowsiness I was most ungratefully amused when he exclaimed: "By George, I believe my nose is frozen! Yes, it is; it's frozen hard. That's just what I expected. I knew that was going to happen. It's frozen hard!" And I thought of that absurd rhyme of Edwin Lear's about the "Man from Liskeard":

"There was an old man from
Liskeard,
Who said, 'It is just as I feared;
Four larks and a hen, two owls
and a wren
Have builded their nests in my
beard.'"

Fortunately, it turned out but a slight frostbite.

So I will not spend next Sunday at Fort Yukon, I am sorry to say. I did want a week there badly. And I will not again start on any journey with the thermometer at "fifty below." I will not take a small boy as a guide because I like him, any more. I will never again allow myself to be separated from my baggage, and I will "stay with the axe" like a public-spirited executioner of the olden time.

But Archdeacon Stuck and Mr. Knapp did not get to Bettles for Christmas. Although he pushed on with characteristic energy, after the mishap just described, he was detained again, this time by the needs of others. The following letter, written on December 19th, 1905, from an unnamed "native village on the Chandalar River, sixty-five miles north of Fort Yukon," tells why his hopes were disappointed:

A FEW SHEEP IN THE WILDERNESS

IT seems as though the Hand of God were interposing in this journey of mine. Delayed as it was originally, in waiting for Mr. Knapp, delayed afterward by bad trails and mishap, we were barely hoping to reach Bettles for Christmas. When we arrived at this place, December 17th, we found an epidemic of diphtheria in the village, with one death already, and two more, I fear, at the point of death. So here we sat down and pitched our tent, and here for two days have I been swabbing out throats with carbolic solution and preparing beef tea for the sick with our bouillon capsules, and doing what else I could. And to-morrow morning I send back Mr. Knapp and our native boy to Fort Yukon to get Miss Woods. She has skill and experience, and we have none. It will be an ordeal for her to

I will part with my last dollar and my last doughnut, but I will stay with the axe. I will try to remember that ten feet may separate old ice from fresh ice, though a recent snowfall may have made it "all look alike."

We escaped. I judge that to be etymologically essential to an escapade, but two hundred miles away from a Century Dictionary I am not sure. We escaped, though we did not deserve to. I feel today like the man in Bret Harte's poem, "The Thought-Reader of Angel's"—

"We hev tumbled ez dust,
Or ez worms of the earth;
What we looked for hez bust,
We are objects of mirth."

But we still hope to spend Christmas in Bettles.

come these sixty-five miles in a toboggan, and it will be a tremendous sacrifice for her to give up her Christmas at Fort Yukon, for which she was busily preparing when we left, and to abandon her flourishing school. But I believe she will do it all and come.

There are some forty souls here, including many children. I gathered them together last night (those from uninfected cabins) and tried, lamely enough, for my interpreter was a poor one, to speak to them about Christmas and its annual message of God's wondrous love. I was very much interested at their singing the old hymn tunes, and when I asked where the tunes were learned, one man said that Archdeacon Macdonald had taught them to him thirty years ago. And on pressing my inquiries I found that the archdeacon had in-

deed passed through these paths as long ago as that, and longer. The two or three native hymn books and prayer books which they produced from tin boxes and other careful repositories bore date 1873. We do not always recognize the noble work done in these remote regions long before the coming of the gold-seeker, by the English Church Missionary Society, and its zealous workers, and I am glad to bear witness that in my wanderings I constantly come across some individual who was taught many years ago by Bishop Bompas or Archdeacon Macdonald, or some other devoted clergyman of the English Church, *with the teaching that sticks.* Again and again I have found one such native the leaven of Christianity in a village.

I shall never forget the effect which it produced on me last night when these people lifted up their voices in

"Forever with the Lord,
Amen, so let it be."

They sang in the vernacular, with many weird quavers and cadences and queer choppings of notes, and a threefold iteration of the last phrase. The hymn was my mother's favorite hymn, though much out of date now, I fancy, and sung

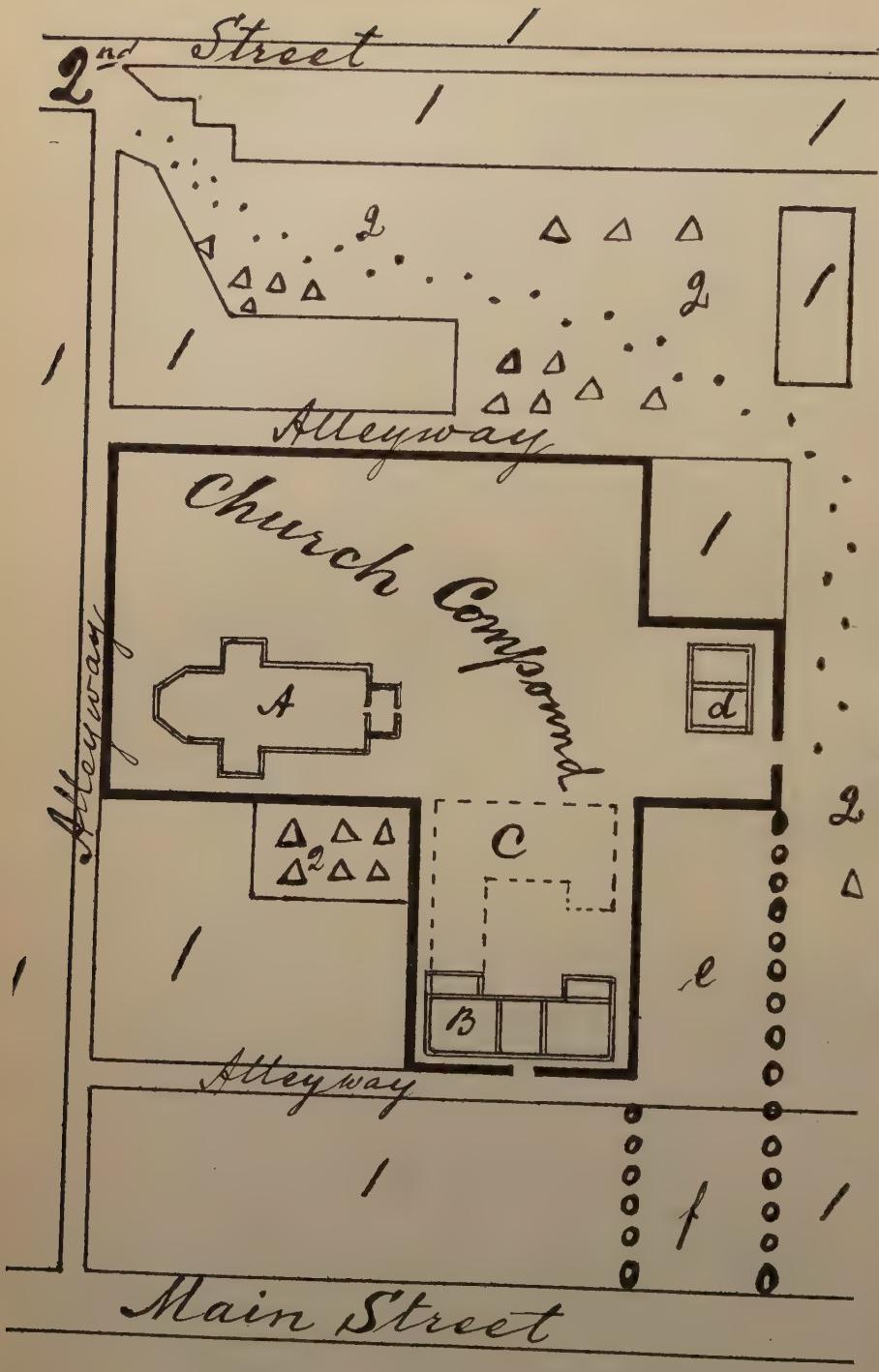
but infrequently, yet it is a fine old hymn:

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

Far from the track of travel, and visiting the Yukon but rarely (Fort Yukon being the metropolis of these parts) the Chandalar natives have no English and are a very primitive people indeed. Beyond fish and a little moose meat, there is no food in the village; no milk, no sugar, nothing but the coarsest food, and we are supplying what we can from our rapidly diminishing grub-box. Mr. Knapp and our native boy have gone to sleep, for they must rise at three in the morning to take advantage of the moon for their long day's journey with another long day ahead of it—and these the shortest days of the year. And I am writing by the light of a candle stuck through a milk can, with the lid of the grub-box for my desk, and the dogs incessantly fussing and snarling and snapping at the village dogs outside. But I would not let them go without sending some word to the warm-hearted and generous Church in the States of these poor people and their needs.



A VIEW FROM A SUMMIT IN THE KOYUKUK REGION



THE COMPOUND AT WUHU

- A. St. James's Memorial Church. B. St. James's Memorial School, part of which is occupied by the Rev. and Mrs. Paul Maslin. C. Proposed building to complete St. James's School. D. A small Chinese house occupied by some of our native workers. E., F. A piece of land and a Chinese house to be bought for the purpose of erecting a street chapel and securing an outlet from the church compound into the main street.
1. Chinese brick houses closely built. 2. Empty ground, straw-huts and a pathway.

ONE GOOD TURN DESERVES ANOTHER

BY THE REVEREND FRANS E. LUND

THE Wuhu church compound (see opposite page) has a distinct history of its own, dating back some five years. As it stands to-day with its beautiful Gothic church, its school building in one corner, and a Chinese house in another, with over three acres of land, all enclosed by a solid brick wall, it represents a good many obstacles overcome and bright hopes for the future. It would be easy to write a large volume on how the land was acquired, each little plot forming a curious chapter of its own, stretching over the space of five years' negotiation. Difficulties, however, once overcome become landmarks of progress, and the Church of God is never content to rest on its oars and look backward. New fields of conquest, new efforts, new outlets and new opportunities are ever presenting themselves.

"Nothing succeeds like success," and success, like calamity, often comes in force. The great lift that came to Wuhu some two years ago in the shape of a single gift from a member of St. James's Church, New York, and in memory of the late Rev. Dr. E. Walpole Warren, did a good deal more than furnish Wuhu with a church and a school building. Besides carrying a spiritual blessing to the people and a new impetus to the work in general, as well as cheer and encouragement to the missionary, it added a large piece of land to the church compound, a place on which the missionary's longing eyes had been fixed for five years. It purchased the top of Lionhill (for a long time known as the "Lonely Episcopal Hill"), where the missionary residence is located; it secured a site for a second missionary residence, five minutes' walk from the church, and it produced \$3,000 for the work in Shasi. In regard to this incident alone, I can truly use the words of the faithful servant: "Behold, thy five

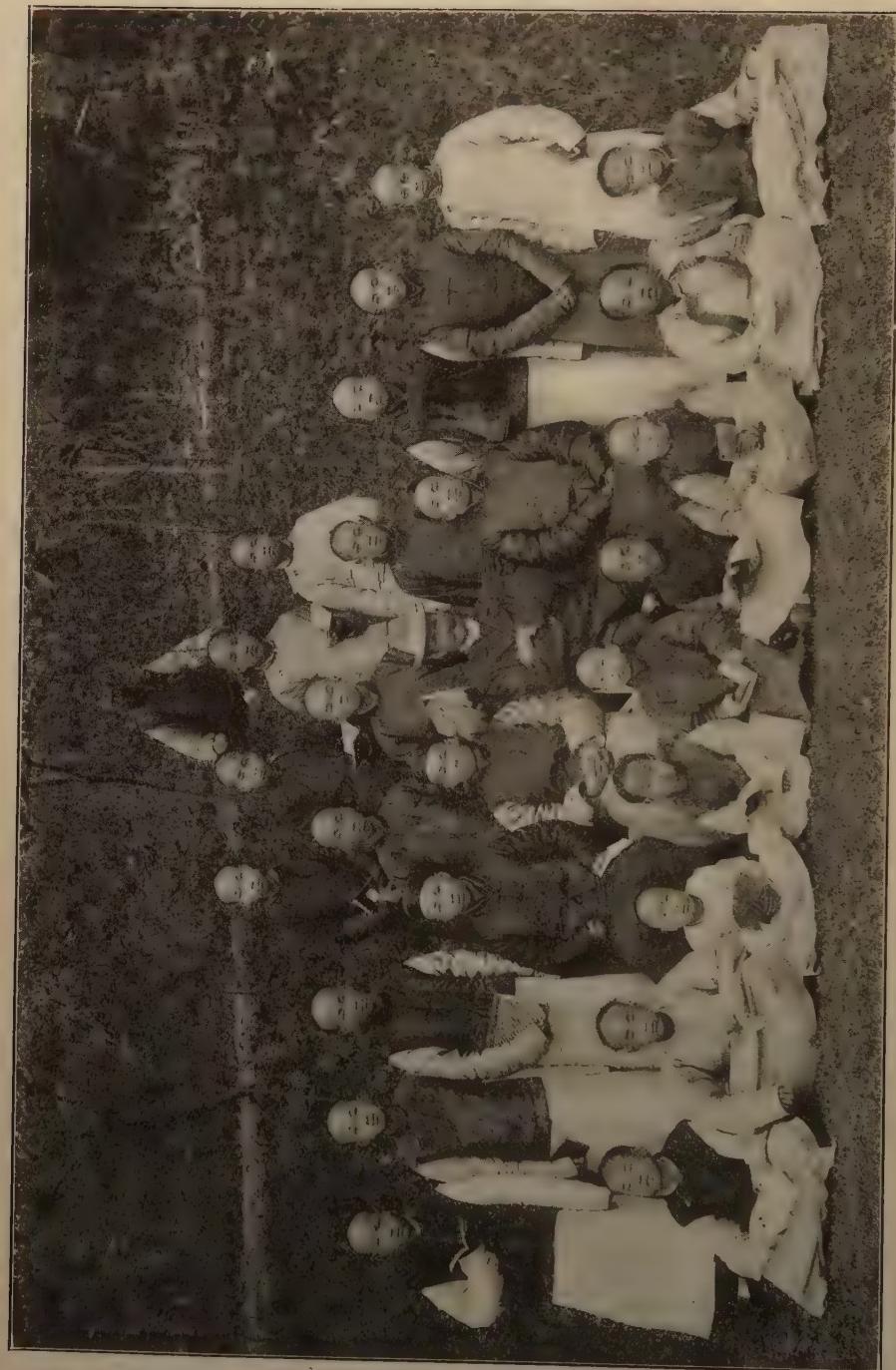
pounds have produced another five pounds," inasmuch as it enabled us to sell from the top of Lionhill a certain amount of soil for filling purposes to an English Steam Navigation Company, a transaction which amounted to as much as the original check, or \$5,500, while we still own the hill. Facts like these ought to be of some interest to the business men of the Church, as well as to other supporters.

But, in spite of this financial success, the work in Wuhu is still handicapped for lack of accommodation for the school and for want of a street chapel with adjoining guest-rooms.

Of the money gained by selling the dirt from the top of Lionhill, \$3,000 was turned over to Bishop Roots to build a residence in Shasi, where an American missionary is soon to be sent to oversee and extend an important work. The balance enabled us to secure more land, greatly needed for the completion of our plans.

We now need \$2,500 for the completion of St. James's School; we need \$1,500 for a street chapel, and we need, in order to build that chapel where it ought to be, another \$1,500 to purchase a Chinese house in front of the church compound so as to secure an outlet to the main street. We would thus gain three distinct points: First, access to the main busiest street in the city; secondly, a rise in value of the property already bought to 100 per cent. or more both from a commercial point of view and for our own purposes; thirdly, by tearing down the Chinese house we secure a place for the street chapel as well as a right of way into our compound and thus put ourselves in touch with the masses.

This means another \$5,500, but I hasten to say that much has already been done toward meeting this need. It gives me a good deal more pleasure than I can express to be able to state



THE REV. F. E. LUND AND SOME OF HIS WUHU BOYS

on the assurance of the Right Rev. Frederick Courtney, D.D., that St. James's Church, New York, has decided to give to the work at Wuhu and in memory of its late rector, the Rev. E. Walpole Warren, D.D., the sum of \$1,500. With this generous amount, given by the members in response to Bishop Courtney's appeal, and the money already in hand (\$700), together with a pledge for \$300, a good start has been made. It is now only a matter of refunding Wuhu the amount

it supplied to Shasi last year. The Church in the United States can give \$3,000 a good deal better than Wuhu. In appropriating the Wuhu fund for Shasi, Bishop Roots stated that it was done not because Wuhu was not as much in need of it as Shasi, but because the need in Shasi was more *immediate*, while Wuhu could wait until my return to China, this year. The humor of this appeal suggests the saying that "one good turn deserves another."

NOTES OF OTHER MISSIONS

THE Governor of the Province of Hunan, China, has given \$1,400 toward the hospital of the China Inland Mission in the city of Changsha. When the mission attempted to establish work in the city, less than twenty years ago, the missionary was requested by the officials to leave the city, and was escorted by them out of town. Changsha is now the centre of a promising evangelistic work, not only by the China Inland Mission, but by the Presbyterians and our own Church. It is here, too, that the Yale University educational mission has been established. It is a large city of more than half a million people and is of strategic importance as the capital of the province. It offers abundant opportunity for the work of all the missions now centering there.



MISS MARY REED, who for some years has been working among the lepers of North India in the Methodist Mission, contracted the disease in a mild form, but according to recent reports has entirely recovered.



ONE of the largest mission day-schools in Korea is at Kang-Hwa, a Methodist station on the west coast. Although organized but little more than a year ago, it already has 200 pupils. It occupies quarters in what was formerly a heathen

temple. This has been remodelled and fitted up for school purposes. Most of the six teachers are already Christians and a number of the students every year become Christians.



IN 1905 7,000 converts were added to the Baptist missions in Burmah.



INDIAN Commissioner Luepp, in his last annual report, says: "The commonest mistake made by his white well-wishers in dealing with the Indian is the assumption that he is simply a white man with a red skin. The next commonest is the assumption that because he is a non-Caucasian he is to be classed indiscriminately with other non-Caucasians, like the Negro, for instance. The truth is that the Indian has as distinct an individuality as any type of man who ever lived, and he will never be judged aright till we learn to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us."

There are now about 31,000 communicants in all Christian bodies at work among the Indians, and about 300 church buildings. Of these about 4,000 communicants are in the American Episcopal Church missions in South Dakota. In other districts where the Church has Indian work, the native communicants will total about 2,000.

THE SANCTUARY OF MISSIONS

BY THY CROSS AND PASSION

BY anguish that made pale the sun,
I hear Him charge His saints, that
none
Among His creatures anywhere
Blaspheme against Him with despair,
However darkly days go on.
Take from my head the thorn-wreath
brown—
No mortal grief deserves that crown!
O Supreme Love! Chief Misery!
The sharp regalia are for Thee,
Whose days eternally go on!
—E. B. Browning.

BY THY GLORIOUS RESURRECTION

RISE, heart! Thy Lord is risen! Sing
His praise
Without delays,
Who takes thee by the hand, that thou
likewise
With Him mayst rise;
That, as His Death calcinèd thee to dust,
His Life may make thee gold, and much
more just!

—Herbert.

THANKSGIVINGS

For the escape of Archdeacon Stuck
and Mr. Knapp from great danger.
Page 300.

For the gift which provides a church
and schools for Hanch'uan. Page 299.

For the progress of the Church in
Mexico and Cuba. Pages 273 to 282.

For the life and example of the late
Rev. J. E. Huhn. Page 264.

For the work of the Student Volunteer
Movement. Page 265.

INTERCESSIONS

That Christians everywhere may with
abundant zeal make known the message
of Love revealed in the Passion of our

Lord and the message of Life proclaimed
in His Resurrection.

That the people of America may have
the will to help those suffering from
famine in Japan. Page 261.

That as the lights of Asia fade, the
Light of the World may, through the
prayers, labors, and gifts of the Church,
shine upon the people who sit in dark-
ness. Page 286.

That the Church in the West may be
widely extended and strongly estab-
lished.

That justice may be done to the In-
dian tribes of South Dakota. Page 262.

ALMIGHTY and everlasting God,
A who, of Thy tender love towards
mankind, hast sent Thy Son, our Sa-
viour Jesus Christ, to take upon Him
our flesh, and to suffer death upon the
cross; Mercifully grant that we, who
know the benefits of His Passion, may
spread abroad among all men the mes-
sage of His love, that with them we may
be brought to the glory of His Resurrec-
tion, through the same Jesus Christ our
Lord. Amen.

O GOD, who hast made of one blood
all nations of men for to dwell on
the face of the whole earth, and didst send
Thy blessed Son to preach peace to them
that are far off and to them that are
nigh; Look with pity, we pray Thee, up-
on the people of China; restrain their
anger, enlighten their ignorance, bestow
upon them a righteous Government and
so guide Christian nations in their deal-
ings with them that all things may be or-
dered and settled upon the best and
surest foundations, that peace and hap-
piness, truth and justice, religion and
piety, may be established among them
for all generations. These and all other
necessaries, for them, for us, and Thy
whole Church, we humbly beg in the
Name and mediation of Jesus Christ,
our most blessed Lord and Saviour.
Amen.



LOOKING UP SEWARD'S MAIN STREET

A NEW ALASKA STATION

SEWARD is one of Alaska's new towns. It is on the southern coast, about ninety miles west of Valdez, and promises to become a place of great importance as the coast terminal of the Alaska Central Railway, now being pushed into the interior. True, the Alaska Central exists at present largely in the hope of its projectors, but some thirty miles or more of the road have been laid with rails and the engineering work in preparation for the line is going steadily ahead.

Our own Church seems to have been the first on the ground in this new town. The Rev. F. C. Taylor, of Valdez, by request of Bishop Rowe, visited Seward some months ago and has since been taking the preliminary steps for the erection of a church building, holding in the meantime occasional services wherever he could find a place for doing so. Lots have been donated in an excellent situation, midway between the business

and residential parts of the town, on an elevation where the church building can be seen from all parts of Seward. Here a church tent has been erected for the time being. It will serve excellently during the moderate weather, but when the heavy snows, for which the southern coast is noted, begin to fall, it is hardly likely that this slender shelter will suffice. The local people are, however, engaged in the raising of a building fund and have made some progress, although they are still a long way from the \$2,500 necessary to erect such a church as the bishop wishes, with a basement to be used as a reading-room and gymnasium. These latter features are essential if the Church is to offer any practical help to men who wish to fight shy of the pernicious influences of the saloons and the kindred vices of a frontier town.

The men of the place have thus far shown much interest in the enterprise.



THE INTERIOR OF THE CHURCH TENT
AT SEWARD

Fourteen men gave two nights to assist Mr. Taylor in getting the church tent ready for services. A choir of young men is being organized, a small organ has been purchased by the congregation, and as soon as some simple music can be secured Mr. Taylor is confident that the services will be bright and hearty. He would particularly like some easy sheet music for the *Magnificat*, *Nunc Dimitis*, *Te Deum*, and the Communion service. A font and other simple chancel furniture are needed.

But more than anything else Mr. Taylor needs a clergyman to assist him in his growing field. Valdez and Seward cannot be worked to advantage by one man on account of distance and the expense of travel. The Church already has a number of communicants in Seward and the townspeople seem to be generally interested in having the services regularly maintained. They are ready to bear the expense so far as possible, but in Seward, as in all new places, the people are straining every nerve to establish themselves in business and to build homes.

THE OUTLOOK IN CHINA

"**E**ACH day brings some changes here," says Bishop Graves, writing from Shanghai, "mostly hasty and ill-considered, but changes which are bound to shake things up. We have witnessed the national extinction of Korea. Now Manchuria is in debate. The Chinese are in dismay as to how to oppose Japanese demands.

"The boycott affects our work adversely in the country. People who were approaching us have fallen off and the spirit that has been aroused is not a pleasant one. But then, the spirit of revolution is abroad in all the land. Just think of such a thing as the Japanese translating and circulating Rousseau in China as a preparative to revolution as it was in France.

"Stagnation is over, anyhow, and we must get ready for winds and waves in earnest."



THE LONG PIER OF THE ALASKA CENTRAL RAILROAD COMPANY JUTTING OUT INTO RESURRECTION BAY

THE MEETING OF THE BOARD OF MISSIONS

MARCH 13th, 1906

THE Board of Missions met at the Church Missions House on Tuesday, March 13th. The following members were present: The Bishops of Albany (vice-president), in the chair, Pennsylvania, New Jersey, Pittsburgh, Nebraska, Central Pennsylvania, Washington, Rhode Island, Long Island, and Newark, and the Bishop-Coadjutor of New York; the Rev. Drs. Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks and Morgan; and Messrs. Low, Mills, Thomas, Goodwin, Mansfield, Butler and Morris. The Bishop of Arkansas, an honorary member, was also present.

The Treasurer reported that there had been an increase of \$28,395.23 for the six months of the fiscal year, as compared with the same term last year, in contributions. Of this increase \$17,584 came from parishes, individual offerings and Sunday-schools. The total amount of contributions applying upon the Apportionment to March 1st was \$260,161.87.

The Rev. Herman Page, rector of St. Paul's Church, Chicago, was elected to membership in the Board in the room of the Rev. Dr. Williams, now the Bishop of Michigan.

It was, on motion of the Bishop of Washington,

"Resolved: That the Board of Missions discontinued the appropriation to King Hall, for the sake of consolidating the work among the Southern Negroes, and that it does not intend by this action to withdraw its sympathy or approval from the institution."

Six of the bishops having domestic missionary work under their jurisdiction made requests to the Board with regard to appointments or stipends, which were approved. An increase of \$25 per month was made for the remainder of the fiscal year to the Bishop of Sacra-

mento for work among the Japanese, to meet an emergency.

The Board, turning its attention to missions in the Far East, was requested, through the Rev. Dr. Alsop, by the President of the American Asiatic Society, who had secured a hearing in Washington the next day before the Committee on Foreign Affairs of the House of Representatives, to urge favorable action upon the Foster Bill defining more strictly the classes of Chinese intended to be affected by the Exclusion Act, to name a member of this Board to appear with them. Whereupon the Right Reverend the Bishop of Rhode Island was so appointed.

Authority was given to the Rev. Frans E. Lund, now in this country, to make appeal before the Church for \$5,500 for the purchase of land and the completion of buildings for the station at Wuhu, according to the plan approved by the Bishop of Hankow.

The Bishop of Mexico informed the Board that the synod of the Mexican Episcopal Church, before adjourning *sine die*, passed two resolutions of grateful appreciation of services rendered by Bishop Satterlee and Mrs. J. H. Clark, President of the Mexican Central Committee. They are sending to the former a witness stone of Mexican onyx, suitably inscribed, contributed to by every baptized member of the Church, which is to be built into the wall of the Washington Cathedral, and to Mrs. Clark "a piece of fabric from a native loom with suitable inscription-interwrought."

A resolution was adopted, authorizing the officers of the Society to receive money for the famine sufferers in Japan, to be disbursed in the field through its own agencies.

The Audit Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

THE REV. JULES L. PREVOST, missionary at Tanana, after fifteen years' service has resigned, the resignation to take effect not later than September 1st. Mr. Prevost will leave the field when relieved, or at the latest August 15th, in order that he may return to the United States to complete the course in medicine that he was pursuing at the time of his appointment, which study he consented to relinquish for a period because of the extreme need of an additional missionary in Alaska.

MRS. SARA R. LANGSTROM's service as a missionary nurse at Ketchikan terminated February 1st.

Porto Rico

ON February 15th, in Holy Trinity Church, Ponce, the Bishop of Porto Rico advanced to the priesthood the Rev. Leonard Read, of Vieques. The Rev. Wm. Watson and the Rev. Frederic Caunt assisted in the laying on of hands.

THE REV. HARVEY P. WALTER, recently appointed to Ponce, sailed from New York by the steamer *Coamo* March 10th, with his wife and two sons, to succeed the Rev. Wm. Watson, whose resignation because of a throat affection is to take effect upon Mr. Walter's arrival.

Hankow

At the stated meeting of the Board of Missions on March 13th, the appointment by Bishop Roots of Mr. George Frederick Bambach, of New York, as missionary to Hankow was formally approved, to take effect upon his ordination to the diaconate on Trinity Sunday.

AT the same meeting at the request of the Bishop, Miss Harriet M. Bedell, of Buffalo, New York, was appointed a missionary worker in the Hankow District, after a year's training in a deaconess

house. The appointment was made under the Woman's Auxiliary United Offering.

Also, at the request of Bishop Roots, Miss Edith Hart, of St. Mark's Parish, Washington, D. C., was appointed a missionary worker in the Hankow District, subject to the completion of her course in the New York Training School for Deaconesses; the appointment being made under the Woman's Auxiliary United Offering.

A DAY'S WORK IN A PRESBYTERIAN MISSION STATION ON THE AFRICAN WEST COAST

DURING our visit at Efulen, the pastor of the church was at home on furlough. The acting pastor was a layman. On Sunday he superintended the Sunday-school and preached. During the week he conducted the inquiry class of 250, led the prayer-meeting, presided over the session, was physician *in ordinaire* to all the missionaries in the station, house doctor to all the patients in the hospital and the dispensary, itinerator who in the year of our visit had travelled 1,000 miles on foot seeking boys for the school and preaching the Gospel in many Bulu towns. He was superintendent of all building operations, and one of the authors of the new Bulu handbook. I have heard statements that certain pastors in the home land, and even secretaries, are overworked. My visit to Africa suggested the *bare possibility* that some missionaries in Africa's debilitating climate can lay claim to a variety and extent of service quite equal to that of any overworked home pastor or jaded secretary.—*From "A Visit to the West Africa Mission," by the Rev. A. W. Halsey.*

THE WOMAN'S AUXILIARY

To the Board of Missions



HOME OF WOMAN MISSIONARY, SENDAI, JAPAN

TWO GREAT NEEDS AT SENDAI

THE subscribers to THE SPIRIT OF MISSIONS, who have read the article by Miss Bristowe on the training of native mission women in Japan must have gained some idea of the importance of that work. It is a work surely which should not suffer from lack of equipment in missionaries and means; and yet at the present time it is in sore need of both.

The Greater Need

Miss MacRae writes, December 13th, and no one yet has been found to answer to her call. Should it reach anyone now, who would consider it seriously, please communicate with the Secretary of the Woman's Auxiliary.

"Is it quite impossible that anyone can be found willing and able to take up the work here early next year? On the seventh of January I shall be alone with the training-school for young women, and there are two widows coming, one at the New Year and another in the spring.

Then there is the work among people around us, inquirers and catechumens and people preparing for baptism. And there are three outside stations—Fukushima, Korizama and Wakamatsu. But it is not the work only which makes me anxious. I can do that as well as I am able and leave it there, but I, too, must soon return to England, and in Miss Bristowe's absence how can I get away? The school cannot be left without some one who can give the lessons in Divinity, English and music. If any one could come out soon she would quickly get into the work, for the girls know enough English to understand if a Scripture explanation is given slowly. Even if I were not going, there should be two here. The training-school and the mission work cannot be done properly by one person. Anyone coming here would have now good time for study, and would not be expected to visit the out-stations till the language had been gained, so long as

she could just keep the Scripture, English and music of the training-school going. My time is up on May 13th. If any lady could come soon, she would work with me for three months before I leave."

The Lesser Need

Miss Bristowe writes from Sendai, November, 1905:

"Miss MacRae and I have been working and living here together in Sendai. Our work is varied. We have a mission school for training mission women. We have our private mission work of visiting women in their homes and teaching them, and having pupils at our house who are searching after the truth, and we have our out-stations to visit, where we take care of the women believers and inquirers, and search out new families who may care to hear. So we have our time full—over-full, if we care to fill it. But while God has given us the strength to work we are only too glad that we are allowed to use it in His service. Now I have to go home for a few months, and during my absence all the work will fall on Miss MacRae. She in her turn will leave before the end of the next year, and I am expecting to come back to take up the work alone. It is a good deal for one person, however strong and willing she may be. A young educated, strict Churchwoman, who would be willing to work under us at first, and with us afterward, is almost a necessity to our work. It is one of the necessities. Another necessity is money for building. The bishop has authorized us to make an application, and he says that we need \$3,000 to build what we require here for the school. At present our mission women have turned the priest-in-charge out of what might be called "the rectory," and have also had to take possession of the parish room as well, for classes, so that the priest is living half a mile off in a hired house, for which the mission has to pay, and we have no parish room for parish purposes, unless we turn out our mission women. This seems bad enough, but there is worse to

come. The so-called rectory is totally unfitted and far too small for the school. We have to put the overflow into our own house, and in consequence we, too, are cramped for room. And what are we to do with new applicants? We are over-full already.

What I have written might perhaps excite your feelings of pity and generosity. But I have yet more to add. We are anxious to open a new branch of the work, for widows who will have to live in a separate home and have rather separate training. We have two suitable and earnest widows even now waiting to come in. Will or can you help us to answer them? Are we to refuse them? They will make, we believe, invaluable workers, as being older than our girls; and also, having been married, they have a standing of their own, and will be acceptable in houses where younger people would have no influence. Age counts a good deal in Japan. Also the elder women can have much more sympathy for the mothers and grandmothers, whose petty ailments and worries make up the sum of their lives, and which our girls, with all the good intention in the world, as they have not felt them themselves, cannot fully realize. Then there are difficulties in faith, which also older women can understand and wrestle with better than younger ones.

When you consider that this mission training-school is the one school of the kind in this diocese, and is the one on which all the parishes depend for trained women workers and helpers, I think you will see what an important work it is, and how necessary it is that there should be some suitable building where the school can be satisfactorily carried on, without upsetting the whole of the parish work as is now the case. The number of Christians is increasing. We have a good congregation at church every Sunday, and it is necessary that there should be a parish room and preaching station at the disposal of the Church. Our own parish room and preaching station—for it is only one room—is, as I said before, occupied by the school. There is plenty

of room on the church property for building a good school; but the land is useless because we have no money to build. The \$3,000 perhaps seems a good deal to ask, but that we should need it is in itself a proof that the work is growing. And we need more money to extend God's work, not only here in Sendai, but, through the means of the mission workers who are being trained here, throughout the whole of the diocese. We hope that you will help us, even more than heretofore, with your prayers for the increase of our work, and with your purses that we may not have to refuse the increase when it is offered us in answer to your prayers."

The Bishop's Endorsement

Bishop McKim writes from Tokyo, November 30th, 1905:

"I can add but little to the appeal so graphically describing the needs of the training-school for women at Sendai and its growing importance for the work in the District of Tokyo. There is no over-

statement and no sentiment in this appeal; it is a plain setting forth of facts and of practical and keenly felt needs. Miss MacRae and Miss Bristowe are ideal women for the work appointed them, and have the confidence and esteem of the Japanese women in a unique degree. Their life is simple almost to asceticism, and their one thought is that of service for the Master. The training-school has no building of any kind, and, as stated by Miss Bristowe, is temporarily occupying the rectory and parish room, which cannot be used, therefore, for their legitimate purposes. It will require \$3,000 to build a plain house, in Japanese style, for the work of the school. We have sufficient land for it, adjoining the church lot. The most direct way of meeting and influencing for Christ the women of Japan in their homes is through the work of the women taught and specially trained in these schools. Will you help us?"

Bishop McKim's appeal was endorsed by the Board of Missions at its meeting, January 9th, 1906.

LIFE AND WORK AT THE CHURCH TRAINING AND DEACONESS HOUSE, PHILADELPHIA

BY A FOREIGN MISSIONARY STUDENT

A paper prepared at the close of her First Year of Training.

IHAVE been asked to write of the life and work at the Church Training and Deaconess House, and shall be most happy if, in doing so, I can make the spirit of the house understood, so that even one person may think seriously of undertaking the training which is given here.

The house is a combination of two large, old-fashioned, four-story houses which have been built into one. Beside the living rooms, schoolrooms and chapel, there are forty-nine sleeping rooms. There is a pleasant garden at

the back, with lawn, flowers and vines which are a great delight to us in the spring and early summer. The chapel is perfectly equipped. We have morning prayer at 7:10, noonday intercessions for missions, evening prayer at 5:45, and compline at nine o'clock. One of the deaconesses takes charge of the service, the students taking turns, a week at a time, in reading the lessons and playing the organ. A clergyman comes for the early celebration of the Holy Communion on Sundays and all Holy Days and Saints' Days. The students attend different churches in the city for the mid-day service on Sundays, usually the parish church in which they work. The

great help of having the Church services regularly in one's daily life is one of the things which is missed the most when the course is finished. The household consists of three deaconesses, several graduated workers, and the students, in all about twenty members.* The atmosphere of the house is free and homelike, not at all, as many people think it might be, stiff and restrained. We have pleas-

the divinity-school, several of them being recognized authorities in their subjects. The main subjects for the Junior year are (1) New Testament, and Use of Old Testament in the Study of the Epistle to the Hebrews. Dr. Perry has given us a full study of the Epistles, but has stopped to consider in detail all references to the Old Testament. We have gained a clear and helpful knowledge of



THE CHAPEL OF THE CHURCH TRAINING AND DEACONESS HOUSE, PHILADELPHIA

ant conversation at meals, little parties among ourselves, teas for our friends, picnics in the park, country trips, and are permitted to go to lectures and entertainments. The students help for a half hour each morning with the house-work and have the entire care of their own rooms.

The course of study covers a period of two years. The faculty is composed of clergymen, who are also the faculty of

the Hebrew worship, and have traced its culmination in the Gospel, as the Epistle to the Hebrews shows the superiority of the Gospel to the Law. (2) Ancient Church History, from the Acts of the Apostles to the Reformation. (3) Church worship, that is, study of the Prayer Book. This year we have just reached the Communion Service. (4) The Acts of the Apostles, a careful and complete study. (5) Mission Study—under Deaconess Sanford. The first term we studied Indian Missions from the discovery of America to the present time, from Alaska to the southern point

* In December there were in the house three deaconesses, three resident workers, seven seniors and fifteen juniors, beside two non-resident juniors, who take luncheon, spending the entire day.

of South America. The method used was assigned topics with papers by the students. The second term we studied the text-book "Japan and Its Regeneration." The method was class recitations. This term we are studying China, in topic style again. Letters received from graduates of the school now working in nearly every mission field, are often read aloud, so that we are in constant touch with the great missionary work being carried on throughout the world. (6) Old Testament History, by Dr. Montgomery. This year we have covered from Genesis to Ruth, and next year will complete the Old Testament. Dr. Montgomery treats the Old Testament in the light of modern discoveries, and makes it all so reasonable and clear, giving us the advantage of breadth of thought, yet combining with it deep faith and reverence. (7) Diocesan Lessons; that is, the preparation of the Sunday-school Lesson for the following Sunday. A great many outsiders, teachers in Sunday-school, came for this class, which is taught by Deaconess Sanford. She has conducted it partly as a normal class, different students being asked to give their method of teaching the previous lesson, and a general discussion following. These talks and the inferences Deaconess Sanford draws from the lessons we prize as one of the most spiritual parts of the training. The lesser subjects, most of which are half-year subjects, are: normal class in sewing, the result of which is very interesting work on which to base our work in sewing-schools, cooking, vocal music, English, elementary book-keeping, Catechism talks.

The seniors' work is, of course, the completion of several of the main subjects and the study of others, principally the Gospels and Epistles.

The classes are so arranged that they are finished by Thursday noon. Besides our lessons, we each have three kinds of practical work. This year I have been assistant to one of the seniors in a colored woman's Bible-class, having a membership of eighty, but with an attendance in the thirties. I have taught the

class only once or twice a month, but have had to do the most of the visiting, giving one afternoon each week to this, making seven or eight calls in an afternoon. Next year I shall be at the head of this class. On Thursday afternoons I have had a kitchen garden class of twenty-four little girls, at St. Martha's House, a Church Settlement under the charge of Deaconess Colesbury. I visit the homes of all these children, and so have an opportunity of being among the poor but respectable class of white people. My third practical work has been a mothers' meeting at St. Martha's House on Friday evenings. Miss Colesbury has charge of the meeting. I have given a talk to the mothers three times this year, and have charge of the library for them. St. Martha's House is a most fascinating place in which to work. Each week there are a thousand different persons who come in contact with it. There are sewing classes, cooking classes, girls' guild, boys' club, working girls' club, kindergarten, kitchen garden, mothers' meetings, library, clothes' sales, pasteurized milk sale, etc., etc. There are the deaconess, kindergartener, district nurse and several resident workers, besides several of the deaconess house students, who take charge of the varied activities. Beside the regular school work, twenty weeks of practical work is required during the summer season. This is usually training in a hospital or some Church institution.

From this long account of our work, you will see what a busy life we lead, and what a great and new field is opened to the students. The only regret is, that every room in the Church Training and Deaconess House is not filled by women who are taking advantage of the training.

I will now try to anticipate some question which might naturally be asked and will try to answer them.

"What standard of education is required for one entering upon the course?" The higher one's education has been the better it is for all concerned, but very few of the students are

college graduates; the standard required is an education equivalent to a high school course.

"But it has been so many years since I studied." So it has been with the majority of the students who come here, the time ranging from one to twenty-five years since regular school work has been done. The youngest student this year is nineteen, and the oldest in the forties. The previous training and work of the students is of all kinds, but each one soon comes into line.

"What is the expense of the school?" It is simply the expense of board and washing, which are included in the charge made by the house, \$200. Carfare for practical work is also paid.

As I look back over this year in Philadelphia, and think of all I have learned, I long to be able to bring it before the minds of others. Think of the missionaries I have heard and met: Bishops

Graves, Roots, Ferguson, Rowe, Brent, Knight, and Doctors Woodward, Jefferys, Glenton and other workers. Such an impetus comes to one's life from just having been here.

It was at the annual meeting of a branch of the Woman's Auxiliary in my own diocese that the Rev. Mr. Ridgely, of China, said: "Cannot the women of this diocese send us some workers?" The words sank deep into my heart until at last the time came and the way was opened so that I could offer for the work. May I not ask if there are not other women who can answer also the call which comes from the mission field each year with greater urgency? I pray earnestly that some one, for work at home or abroad, may think of the Church Training and Deaconess House, and ask herself the question, whether or not the training here offered may not be hers.

AN EXPERIMENT IN NURSING A BELATED STORY

BY ELLEN T. HICKS

THERE has been a great deal of excitement lately about the suffering, especially among the children, in the reconcentration camps in the Province of Cavite, so Bishop Brent asked permission to send me out to Bacoor, across the Bay from Manila, to see what we could do for the people. These people are in this camp, because they have been aiding the *ladrones* in that district. The *ladrones* are *insurrectos*, opposed to the government, and constantly committing the most awful crimes. The constabulary have captured a great many of these men, but there are still a few "in the field," who have been supported and sheltered, or, I may say, who demand support and shelter from the people in the country round about. So it seemed that to bring the people into a reconcentration camp, and so cut off the support of these men, was the only way to catch

them. In the camp at Bacoor there were about 500 persons from the two *barrios*, or villages, of San Nicholas and Legas. When they were brought in they were allowed to bring all of their household goods and provisions, and were supplied with bamboo, to make shacks. They, of course, feel themselves to be martyrs to a mighty cause, and consequently a much-abused and wronged people. They are all of the poor farming class who have been dominated by the upper class of Filipinos so long that they have come to look upon it as a privilege. The upper class always have been the *insurrectos*.

I went out to the camp, prepared to stay ten days as an experiment. Of course, I had the approval and help of the constabulary, so I was provided with a soldier, who spoke English, as interpreter, to go with me each day on my rounds through the camp. I had taken

with me, from our own dispensary, a supply of simple drugs, and malted milk for the children. Their experience with former visitors had been that they carried large pockets full of pennies to be freely dispensed to every child, so I was immediately surrounded by a crowd, all "mucho pobre," and begging for money. Imagine their disgust, when told that I had nothing better than medicine to give them! I soon found out all the sick ones, and especially the sick babies, who are to be pitied, poor little things. Their mothers have no idea how to take care of them, and it is a very delicate matter to suggest a bath, to say nothing of medicine. As for actually nursing them, it was almost impossible, as the shacks were so tiny that I could not stand up in them. I tried to explain about malted milk, but they are suspicious of everything that is not rice and fish, so that unless I gave it to the children myself, I invariably found that the supply left for them had not been touched.

I became quite attached to two little children, Despar Malayo and Justro Castro. Little Despar particularly looked with favor on the milk, and after a bath was really quite encouraging, and Justro, whose mother would not have either bath or medicine for him, took the milk quite greedily when I was by. Both of these little fellows seemed to be doing well when I saw them one morning, and I was so encouraged, and left the camp quite hopeful; but, alas! when I returned in the afternoon, there was a funeral procession leaving the camp, and on inquiry it proved to be Despar's little sister who had died in another house, outside the camp, whither she had been taken to avoid medical aid. This hurt me a little, but imagine my surprise on going to see little Despar, to find him dying, surrounded by an admiring crowd, all, including the mother, looking quite happy. Saddened a bit by this, I proceeded to little Justro's shack to find his poor little body laid out on a banana leaf. I am told that the Filipinos never grieve for their children if they die young. In fact nothing seems to cheer

them like a funeral, and if they can afford to have a brass band they are quite happy. The next morning the camp bore quite a cheerful air, but I was convinced more than ever that the only way to take care of the children is to have them under one's eye, in a hospital.

The natives have many drugs of their own, and it is always a risk to give medicines, as they are apt to give something else directly afterward, which will have the opposite effect. I came away at the end of ten days with the "hospital-longing" stronger than ever, and quite discouraged that so little had been accomplished. However, I feel that, although the venture was a failure from a missionary standpoint, it was an experience which will help in the district nursing which the bishop is so anxious to establish in Manila. There are many superstitions to be overcome, but as Bishop Brent says: "If we keep a pure motive and a single purpose, our efforts will be effective in God's way and time."

WHAT BISHOP BRENT SAYS OF HIS WOMAN'S AUXILIARY

I WANT to tell you what a fine Auxiliary we have in the Philippine Islands. Their hands are constantly occupied in good works, and it is a comfort to be supported by so loyal and enthusiastic a group of helpers. Some time ago, when it was noted that an organ was needed for the church in Zamboanga, it was the Woman's Auxiliary that provided \$50 for its purchase; \$100 later on was given for the native work in the same district. Forty dollars was given for the altar ornaments for the chapel of the Holy Comforter, Bontoc. Through the energy of the society the House of the Resurrection in Baguio was comfortably furnished last spring, and the secretary told me last night that she had received some

additional money to be supplied to that purpose. The most recent benefaction is the sum of two hundred dollars to be applied to the Holy Trinity rectory in Zamboanga.

The Manila branch is at work now for the hospital in Guam, and when they have finished their work in that direction they are going to turn their attention to the needs of Sagada. The women at Camp Jossman, under the pastoral care of Chaplain Dallam, have just sent in their contribution for the mission work; and during my last visit in Zamboanga I took steps toward the organization of a branch in connection with the church there.

As I have just said to the secretary, it is not merely a gratification and support to me to have so efficient an organization, but it will be cheering to the Church at home. The enthusiasm and thoroughness with which the Auxiliary has taken hold of all the work it has put its hand to are indications of its real vitality. I am sure that some of the readers of THE SPIRIT OF MISSIONS would like to know just what the women are doing in the Philippine Islands to support the Church.

WANTED IN MASS- ACHUSETTS

THE SPIRIT OF MISSIONS for:

1866, October; 1864, January, February, April, May, June, July, August, November, December; 1863, January, February, March, May, June, July, September, November, December; 1861, May, July; 1858, January, February, March; 1857, April, November, December; 1856, January, February, March; 1853, January, February, March, April, May, July, August; 1852, August; 1851, February, March, May, June, July, August, October, December; 1850, the whole year; 1849, all but July and August; 1848, April, June, October, November, December; 1847, whole year; 1846, whole year; 1845, January, February, July, August, September, October, November; 1844, February, March, May, June, July, August; 1843, all but November; 1842, September, October, November, December; 1840, March, April, September; 1839, August, September, October, November; 1838, all

but August; 1837, whole year; 1836, whole year.

Please send to the Secretary of the Massachusetts Branch, 1 Joy Street, Boston.

QUESTIONS AND ANSWERS

For April: Question, Many Juniors seem disposed to remain Juniors after they are grown women: When and how may they be graduated into the Woman's Auxiliary?

If this is a difficulty, does this experience of a passing visitor in Texas suggest a solution?

On the way from Dallas, the rector of Waco asked me to stop off there for a few hours, as it was their Auxiliary day. And I am so glad I did, for it is a great joy to know of such good work as is being done there. There was a full attendance of both the women and the Juniors, about twenty of each; and they didn't know there was to be a visitor either! The only difference was that they met together instead of separately, as usual, and it was nice to see that each branch was thoroughly acquainted with, and interested in, the other's work. Both are studying missions in a very definite and systematic way. They put so many intelligent questions that I have not yet recovered from the surprise of it, for I have heard nothing like it before, since leaving the North.

For May: Question, from Laramie. What are good working plans for the Auxiliary in a rural district with scattered individual membership?

THE APRIL CON- FERENCE

THE Officers' Conference in April—the last of the present season—will be held in the Church Missions House, on Thursday the 19th, from 11:15 A.M. to 1 P.M.

Subjects for conference: The Triennial Meeting of 1907, and The Annual Report.

FROM THE DAILY MAIL

CAN you send me on a lot of literature for my literature table? My bulletin board is overworked, and I have now established a table in the church, so people can stop to look over various tracts, etc."

The Rev. Charles F. Blaisdell, St. Louis, Mo.

THE year opens most encouragingly here. There never were greater opportunities for work and greater promise of success. Since last September it has been my privilege to baptize twenty persons, and there are a number more waiting. There may be some in the country who are trying to make themselves believe that their old religions are adapted to the new life upon which they have entered as a nation, but I think the number is small. I think it is evident that at heart the majority feel that a change in their religion is inevitable."

The Rev. I. H. Correll, D.D., Osaka, Japan.

THESSE Igorot children in Bontoc get hold of English words and use them as charms to see how they will work. Several little girls are standing around now saying: "Nakas thank you"; "Give me thank you." They think "thank you" means "needles," because when Miss Oakes gives them needles she tells them to say "thank you." The sun is very hot, and the ground so baked it is almost like stone.

J. H. T. Mackenzie, Bontoc, P. I.

WHILE you probably do not desire acknowledgments in the multiplicity of your duties, I take the liberty of expressing my thanks for the suggestions and matter received concerning talks on missions before Emmanuel Church Sunday-school. The matter is very helpful, and I appreciate attention given. The methods of your organiza-

tion cannot but do much to increase an intelligent interest in missions.

*Josiah H. Quincy, Lay Superintendent,
Emmanuel Sunday-school, West
Roxbury, Mass.*

IAM sure it would do you good to hear the expressions of interest and appreciation for THE SPIRIT OF MISSIONS that are made when I go to get the new year's subscriptions. I wish everyone in the Church could be induced to read it."

Miss Lucy K. Matthews, Dayton, O.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given:

- Africa: Miss Agnes P. Mahony, of Cape Mount.
- Brazil: The Rev. John G. Meem, of Pelotas.
- China: The Rev. Arthur M. Sherman, of Hankow.
The Rev. F. E. Lund, of Wuhu.
The Rev. S. Harrington Littell, of Hankow.
- Japan: The Rev. Isaac Dooman, of Kobe.
The Rev. John C. Ambler, of Osaka.
The Rev. C. F. Sweet, of Tokyo. Address Pine Bluff, N. C.
The Rev. J. A. Welbourn, of Tokyo.
Miss Clara J. Neely, of Maebashi.
Southern
Mountaineers: The Rev. E. N. Joyner.

**All things come of Thee, O Lord,
And of Thine own have we given Thee.**

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*: in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st to March 1st, 1906.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—Ap. \$294.60; Sp. —		<i>Marianna</i> —St. Andrew's, General... 18 75
<i>Carbon Hill</i> —St. James's, General.. 5 00		<i>Newport</i> —St. Paul's, General..... 12 50
<i>Maylene</i> —All Saints', General..... 5 00		<i>Pine Bluff</i> —Trinity Church, General 12 50
<i>Mobile</i> —St. John's, Domestic..... 48 40		<i>Van Buren</i> —Trinity Church, General 17 86
<i>Montgomery</i> —St. John's, General... 155 54		<i>Washington</i> —Grace, Junior Aux., General 5 00
<i>Opelika</i> —Emmanuel Church, General 15 00		<i>Talladega</i> —St. Peter's, General..... 66
<i>Tilden</i> —Grace, General 5 00		<i>Winslow</i> —St. Stephen's, General... 65
<i>Miscellaneous</i> —Branch of Wo. Aux., General	60 00	<i>CALIFORNIA</i> —Ap. \$126.24; Sp. \$7.80
ALBANY—Ap. \$275.80; Sp. \$84.30		<i>Fresno</i> —Members of Ladies' Guild, Sp. for new Mission House, Sendai, Tokyo 2 80
<i>Albany</i> —All Saints' Cathedral, Foreign and Domestic, \$162.95; Sp. for Bishop McKim, Tokyo, \$10. 172 95		<i>Millbrae</i> —Trinity Church, General... 5 15
Kate G. Child, Sp. for Training School for Women, Hankow..... 10 00		<i>Pacific Grove</i> —St. Mary's-by-the-Sea, General 9 99
<i>Catskill</i> —St. Luke's, Domestic, \$26; Foreign, \$26; Sp. for Bishop Tuttle Memorial Building Fund, Boise, Idaho, \$26; S. S. Sp. for Bishop Beckwith's Colored Work, Birmingham, Alabama, \$2.73... 80 73		<i>San Mateo</i> —Grace Chapel, General... 1 10
<i>Elizabethtown</i> —Church of the Good Shepherd and S. S., for Sp. relief of Japanese famine sufferers, Tokyo	5 00	St. Matthew's, \$85.75; S. S. \$15.75, General 101 50
<i>Glens Falls</i> —Church of the Messiah S. S., Sp. for Japanese Famine sufferers, Tokyo	7 85	St. Matthew's School, Domestic, \$2.50; Foreign, \$2.50 5 00
<i>Hoosack</i> —"M. N.", Foreign and Domestic	10 00	Miss Eunice A. Jennison, Sp. for Bishop Rowe, Alaska 5 00
<i>Johnstown</i> —St. John's S. S., General 3 00		<i>Sonora</i> —St. James's S. S., General... 2 50
<i>Kinderhook</i> —"A. E. V.", Sp. for Mr. Edward J. Knapp, Alaska..... 15 00		<i>Tuolumne</i> —St. Michael's S. S., General 1 00
<i>Mechanicville</i> —St. Luke's S. S., General	1 98	<i>CENTRAL NEW YORK</i> —
<i>Morris</i> —Zion, Sp. for Mr. E. J. Knapp, Alaska	7 72	Ap. \$762.29; Sp. \$144.93
<i>Saratoga Springs</i> —Bethesda, Domestic and Foreign	23 04	<i>Altmar</i> —St. John's, General..... 12 00
<i>Schenectady</i> —St. George's S. S., General	5 00	<i>Antwerp</i> —St. Paul's, General..... 10 45
<i>Waterford</i> —Grace, General	17 83	<i>Aurora</i> —St. Paul's, General..... 15 00
<i>ARKANSAS</i> —Ap. \$179.72; Sp. —		<i>Baldwinsville</i> —Grace, Domestic.... 19 33
<i>Ft. Smith</i> —St. John's, \$31.26; Junior Aux., \$5. General..... 36 26		<i>Boonville</i> —Trinity Church, Foreign... 9 90
<i>Helena</i> —St. John's, General..... 76 20		<i>Brownville</i> —St. Paul's, General... 13 45
(324)		<i>Candor</i> —St. Mark's, General..... 10 00
		<i>Cazenovia</i> —St. Peter's, Bishop Rowe's work, Alaska, \$15; Bishop Kendrick's work, New Mexico and Arizona, \$15; General, \$5..... 35 00
		<i>Champion</i> —St. John's, General... 11 97
		<i>Chittenango</i> —St. Paul's, General... 5 00
		<i>East Syracuse</i> —Emmanuel Church, General 2 13
		<i>Greene</i> —Zion, Junior Aux., Sp. for Junior class, Room No. 1, St. Paul's College, Tokyo, \$3; S. S., for work in Porto Rico..... 7 25
		<i>Ithaca</i> —St. John's, General..... 128 96

<i>Oneida</i> —St. John's, Domestic, \$9.50 ; Foreign, \$6.20	15 70	\$20	35 25
<i>Oxford</i> —"Cash," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00	Grace, Domestic and Foreign, \$30 ; Sp. for Equipment Fund, Cuba (of which "L." \$25), \$101.62	131 62
<i>Rome</i> —Zion, Domestic, \$28.14; S. S. General, \$5.26	33 40	St. Bartholomew's, Wo. Aux., General	3 00
<i>Seneca Falls</i> —Trinity Church S. S., Sp. for St. Paul's College Equipment Fund, Tokyo	8 36	(<i>Grand Crossing</i>)—St. George's, Domestic and Foreign	5 15
<i>Syracuse</i> —Trinity Church, General. Mrs. E. L. Pierce, for Bishop Rowe's work, Alaska	13 35	St. James's, Wo. Aux., General	20 00
<i>Trenton</i> —St. Andrew's, General	10 00	(<i>Ravenswood</i>)—St. Mary's Guild, General	1 00
<i>Utica</i> —Calvary S. S., Sp. for St. Paul's College, Tokyo	51	St. Paul's, Miss Julia Larned, through Wo. Aux., "T. G. M." scholarship, Orphan Asylum, Cape Palmas, West Africa	50 00
Grace, Domestic, \$51.70 ; Foreign, \$242.11	7 57	(<i>Kenwood</i>)—St. Paul's, Wo. Aux., General	50 00
St. Andrew's, Foreign	293 81	St. Peter's, Wo. Aux. (of which St. Monica's Guild, \$2), General	12 00
<i>Waterville</i> —Grace, General	7 75	St. Simon's, "S. J. M.," Sp. for Bishop Aves, Mexico, \$10 ; Wo. Aux., General, \$3	13 00
<i>Waverly</i> —Grace, Foreign	5 83	S. S. Peter and Paul Cathedral, Laura J. Finn, \$5 ; Mrs. T. J. Moran, \$5 ; Domestic and Foreign	10 00
<i>Miscellaneous</i> —Rt. Rev. Charles Tyler Olmsted, Sp. for Archdeacon Stuck's work on the Tanana River, etc	4 50	Trinity Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	11 10
Junior Aux., General, \$100 ; Sp. for Bishop Brookes's Indian School, Oklahoma, \$100	25 00	<i>Dundee</i> —St. James's, Foreign	1 00
CENTRAL PENNSYLVANIA —Ap. \$705.53 ; Sp. \$161.02	200 00	<i>Freepoort</i> —Grace S. S., Sp. for Oneida Hospital, Fond du Lac	2 55
<i>Douglassville</i> —St. Gabriel's, Junior Aux., Sp. for scholarship, Valle Crucis, Asheville	1 00	<i>Highland Park</i> —Trinity Church, General	51 50
<i>Hazleton</i> —St. Peter's, Junior Aux., Sp. for Bishop Brown's Building Fund, Arkansas	2 00	<i>Hinsdale</i> —Grace, Wo. Aux., General	5 00
<i>Jonestown</i> —St. Mark's, Domestic	2 65	<i>Joliet</i> —Christ Church, Wo. Aux., Sp. for Mr. Knapp's stipend, Alaska (second year)	11 15
<i>Lebanon</i> —St. Luke's, Wo. Aux., Sp. for Mrs. W. L. Chase, Ponca City, Oklahoma, for Church Building Fund	2 00	<i>Kenilworth</i> —Holy Comforter, Foreign	30 00
<i>Pottsville</i> —Trinity Church, Domestic, \$100 ; Foreign, \$100 ; Wo. Aux., Sp. for Rev. Mr. Lindstrom, Hankow, for purchase of bell for church, \$4 ; Sp. for Bishop Brown's Fund, Arkansas, \$6	210 00	<i>Lake Forest</i> —"A Well Wisher," Sp. for work in Mexico	1 00
<i>Reading</i> —Christ Church, Wo. Aux., "A Member," Sp. for Bishop Restarick, Honolulu, \$10 ; Sp. for Bishop Horner, for Valle Crucis, Asheville, \$10 ; Sp. for Bishop Rowe, Alaska, \$10 ; Sp. for native work in Mexico, \$10	40 00	<i>Naperville</i> —St. John's S. S., for Bishop Brent's work in the Philippines	50
St. Mary's Chapel S. S., General	5 00	<i>Park Ridge</i> —William H. Summers, Sp. for Bishop Aves, Mexico	5 00
<i>Scranton</i> —St. Luke's, General, \$10 ; Junior Aux., Sp. for scholarship, Valle Crucis, Asheville, \$10	20 00	<i>Streator</i> —Christ Church, General	4 00
<i>South Bethlehem</i> —Nativity, Foreign	72 88	COLORADO —Ap. \$229.62 ; Sp. \$15.00	
<i>Troy</i> —Charlotte E. Paine, Alaska	40 00	<i>Colorado Springs</i> —Grace, Domestic, \$30 ; Foreign, \$65 ; "A Friend," Sp. for Mexico, \$5 ; S. S., Sp. for the hospital at Ponce, Porto Rico, \$10	110 00
<i>Wilkes Barre</i> —St. Stephen's, Brazil, \$200 ; Foreign, \$150 ; Sp. for Rev. J. G. Meem, Brazil, \$50 ; S. S., Brazil, \$25	425 00	<i>Denver</i> —St. Barnabas's S. S., for Bishop Van Buren's work in Porto Rico	3 64
<i>Miscellaneous</i> —Archdeaconry Meeting, Wo. Aux., Sp. for Rev. Mr. Lindstrom, Hankow, for purchase of bell for church	21 02	St. Mark's, General	10 03
Scranton Archdeaconry, Wo. Aux., Sp. for Rev. A. M. Sherman, Hankow	25 00	<i>Fort Collins</i> —St. Luke's, General	48 13
CHICAGO —Ap. \$414.40 ; Sp. \$157.42	28 00	<i>Las Animas</i> —Church of the Messiah S. S., Foreign	2 45
<i>Chicago</i> —Ascension, Domestic, \$10 ; Foreign, \$18	5 00	<i>Miscellaneous</i> —Rt. Rev. Charles S. Olmsted, D.D., General	70 37
Atonement, Wo. Aux., General	90 00	CONNECTICUT —Ap. \$1,816.82	
(<i>Woodlawn Park</i>)—Christ Church, General	13 00	<i>Bethel</i> —St. Thomas's, General, \$13.42 ; S. S., Foreign, \$8.36	21 78
Epiphany, General, \$10.25 ; choir boys S. S. class, for Day-school at Ichang, China, \$5 ; Wo. Aux., Sp. for Bishop Rowe, Alaska,	250 00	<i>Branford</i> —Trinity Church S. S., Sp. for Bishop Van Buren's Hospital, Porto Rico	3 00
	132 97	<i>Bridgeport</i> —St. John's, Domestic, \$100 ; General, \$223.88	323 88
	110 04	St. Luke's, General	5 00
	35 10	<i>Collinsville</i> —Trinity Church, Foreign	52 64
		<i>Darien</i> —St. Luke's, Domestic	13 00
		<i>Greenwich</i> —Christ Church, General	250 00
		<i>Hartford</i> —Church of the Good Shepherd, Domestic, \$1 ; Sp. for Mexico, \$2 ; General, \$129.97	
		St. John's, \$100.04 ; Mrs. J. O. Enders, \$10, Domestic	132 97
		<i>Litchfield</i> —St. Michael's, General	
		<i>Meriden</i> —St. Andrew's, Foreign, \$15.75 ; S. S., Sp. for Rev. I.	110 04

Acknowledgments

H. Correll's work, Osaka, Kyoto, \$25.	40 75	EAST CAROLINA—Ap. \$16.62 Boardman—St. Jude's, General.....	1 25
Middleton — Berkeley Divinity-school, Sp. for Rev. Mr. Tucker's work, Tokyo.	5 00	Faison—St. Gabriel's, General.....	1 25
New Haven—Christ Church, C. S. Baldwin, Sp. for educating the poor white American-born child, Georgia.....	5 00	Fayetteville—B. R. Huske, General.....	20
Grace, General.....	19 69	Hope Mills—Christ Church General.....	\$ 92
Miss Wirts, Sp. for Rev. Mr. Ambler's house in Ise, Kyoto.	5 00	Woodville—Grace, General.....	5 00
Woman's Church Mission Association, Japan.....	7 00		
Norwalk—St. Paul's, Domestic, \$25; "E. L. S." General, \$10; "H. L. S." \$10; "E. L. S." \$5; Sp. for Archdeacon Stuck, Alaska.	50 00	EASTON—Ap. \$23.80; Sp. \$10.60 Caroline Co.—White Chapel Parish, St. Mary's, General.....	13 00
Norwich—Christ Church, Sp. for work of Bishop Wells, Spokane.	89 79	Cecil Co.—Trinity Parish, St. Andrew's Memorial, General.....	50
Rockville—St. John's, General.....	10 95	Trinity Church, General.....	4 80
Salisbury—Salisbury School, General.....	10 00	Dorchester Co. (Cambridge)—Christ Church, Domestic, \$2.50; Foreign, \$2.50; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5.60.	10 60
Saybrook—Grace, General.....	4 00	Kent Co.—Shrewsbury Parish, W. Aux., Sp. toward providing for the new rooms necessary for students in St. Paul's College, Tokyo	5 00
Stamford—St. Andrew's, General.....	225 00		
St. John's, Domestic, \$50; Colored, \$25; Indian, \$75; Foreign, \$25; General, \$100; Sp. for Bishop Hare, South Dakota, \$1.80; Sp. for Bishop Brent, Philippine Islands, \$1.80; Sp. for Hooker School, Mexico, \$12; W. P. Waterbury, \$10; Miss Elizabeth M. Brown, \$10; Sp. for Boone School, Wuchang, Hankow....	310 60	FLORIDA—Ap. \$181.75 Apalachicola—Trinity Church, General.....	35 00
South Norwalk—Trinity Church, Bethany Guild, toward "Bethany" scholarship, St. Margaret's School, Tokyo.....	25 00	Federal Point—St. Paul's, General.....	2 50
Torrington—Trinity Church, General.....	66 78	Fort George—St. George's, General.....	3 00
Warehouse Point—St. John's, Foreign.....	49 06	Jacksonville—St. John's, General.....	82 06
Waterbury—St. John's, General.....	55 26	Joint S. S., General.....	18 19
West Hartford—St. James's, Domestic.....	20 12	New Berlin—Church of Our Merciful Saviour, General.....	1 00
West Haven—Christ Church, General.....	17 00	Pensacola—St. Katharine's, General.....	10 00
Windsor—Grace, Foreign.....	27 92	St. Augustine—Trinity Church, General	30 00
Winsted—St. James's, General.....	10 38		
Miscellaneous—"Friends," Sp. for Mr. Ishii, Tokyo.....	75 00	GEORGIA—Ap. \$142.61; Sp. \$167.29 Albany—St. Paul's, General.....	20 20
Branch Wo. Aux., Sp. for Bishop Rowe, Alaska, \$100; Sp. for work in Mexico, \$100.....	200 00	Atlanta—All Saints', Sp. for the Equipment Fund in Cuba, \$38.61; St. Hilda's, Junior Aux., for "St. Hilda's Junior Aux." scholarship, St. Hilda's School, Wuchang, \$25.	63 61
"Anonymous," General.....	50	Holy Innocents', Sp. for Equipment Fund, Cuba.....	1 50
DALLAS—Ap. \$5.00	5 00	St. Andrew's, General, \$10; Sp. for Equipment Fund, Cuba, \$5.	15 00
Terrell—Church of the Good Shepherd, General.....		St. Luke's, Sp. for Equipment Fund, Cuba.....	21 31
DELAWARE—Ap. \$247.25; Sp. \$90.25		St. Philip's Cathedral, Sp. for Equipment Fund, Cuba, \$71.87;	78 87
Delaware City—Miss Annie E. Hunter, Sp. for Bishop Spalding, toward reducing debt on St. Mark's Hospital, Salt Lake City.....		S. S., Sp. for Bishop Van Buren's Hospital Fund, Porto Rico (of which Chapter of Daughters of the King, \$1), \$6; F. W. Ellerby, General, \$1.....	
Georgetown—St. Paul's, Foreign.....	4 15	Augusta—Mrs. J. A. A. W. Clark, Sp. for Indian Missions in the Koyukuk and Tanana, Alaska..	10 00
Indian River—St. George's Chapel, Domestic.....	2 50	Columbus—"A Friend," Sp. for Rev. E. J. Lee, Gankin, Hankow....	5 00
Milton—St. John the Baptist's, Domestic.....	8 50	Marietta—St. James's, Domestic, \$23.90; Foreign (of which for China, 25 cts.), \$18.16; General, \$3.60.....	45 66
Wilmington—Holy Trinity Church, General.....	4 32	Milledgeville—St. Stephen's, General.....	10 00
St. Andrew's, Domestic, \$223.98; Archdeacon Stuck's work in Alaska, \$5; Foreign, \$3.80; S. S., Sp. for "Bishop Lee" scholarship, Mexico, \$15.....		Savannah—Christ Church S. S., St. Michael's, St. Andrew's, Sp. for St. Paul's College, Tokyo.....	8 00
Junior Branches and S. S., Sp. for Miss Clara J. Neely, Tokyo, toward the purchase of an organ.....	247 78	St. John's, General.....	8 00
Miscellaneous—Mexican Aid, Sp. for "Bishop Lee" scholarship, Mexico	20 25	St. Paul's, General, \$10.25; S. S., for scholarship, St. Agnes's School, Kyoto, \$12.50.....	22 75
	50 00	HARRISBURG—Ap. \$54.71; Sp. \$36.00 Bellefonte—St. John's, Foreign.....	54 71
		Lock Haven—Rev. Lewis Nichols, Sp. for Church Extension Fund, Porto Rico.....	1 00
		Steetton—Wo. Aux. Meeting, Sp. for Rev. J. A. Welbourn, for church in Hongo, Tokyo.....	10 00
		York—Elizabeth S. Burham, Sp. for Bishop Aves's work, Mexico...	25 00

INDIANAPOLIS—Ap. \$95.19; Sp. \$6.81		eral	7 28
Bloomington—Trinity Church, Foreign, \$1.50; General (of which S. S., \$2.50), \$3.....	4 50	Fort Riley—General	8 00
La Fayette—St. John's, General.....	20 00	Herington—St. James-the-Less, General	1 00
Indianapolis—Holy Innocents', General	14 03	Hiaawatha—St. John's, General.....	1 00
St. David's, General.....	24 12	Holton—General	1 00
St. George's, General.....	11 41	Independence—Epiphany, General.....	2 00
Trinity Church, General.....	9 13	Iola—St. Timothy's, General.....	1 00
Miscellaneous—Babies' Branch, Sp. for kindergarten, Akita, Tokyo, \$3.81; Sp. for missionary font, Tokyo, \$2; "Angelica Church Hart" Day-school, Wuchang, Hankow, \$1; "Little Helpers" Day-school, Shanghai, \$1; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$1; General, \$10.....	18 81	Irving—Trinity Church, General.....	2 00
IOWA—Ap. \$229.04; Sp. \$20.00		Junction City—Covenant, General (of which Wo. Aux., \$5.20).....	21 70
Burlington—Christ Church, Wo. Aux., Miss Babcock's salary, Tokyo	10 00	Kansas City—St. Paul's, General.....	1 00
Cedar Rapids—Grace, General.....	15 00	General (of which Wo. Aux., \$15.60)	17 60
Chariton—St. Andrew's, General.....	12 54	La Horpe—General	1 00
Clinton—St. John's, General.....	7 05	Lawrence—Trinity Church, General.....	13 00
Council Bluffs—St. Paul's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma home	5 00	Leavenworth—St. Paul's, General	3 00
Davenport—Grace Cathedral, Wo. Aux., Miss Babcock's salary, Tokyo, \$10; General, \$10; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Rowe, Alaska, \$5; Sp. for Bishop Roots, Hankow, \$5.....	35 00	Manhattan—St. Paul's, General, \$5; "Young Churchmen," Bishop Aves's salary, Mexico, \$1.....	1 00
Emmettsburg—Trinity Church, Wo. Aux., Miss Babcock's salary, Tokyo	8 00	Maple Hill—St. Anna's, General.....	2 00
Fairfield—St. Peter's, General.....	5 00	Marysville — St. Paul's, "Young Churchmen," Bishop Aves's salary, Mexico.....	1 01
Fort Dodge—St. Mark's, Domestic.....	16 25	Newton—St. Matthew's, Wo. Aux., General	9 04
Lyons—Grace, General.....	6 50	Oswego—Church of the Redeemer, General	1 00
Maquoketa—St. Mark's, General.....	1 60	Ottawa—Grace, General, \$6; "Young Churchmen," salary of Bishop Aves, Mexico, \$8.31.....	14 31
Marshallton—St. Paul's, General.....	8 65	Parsons—St. John's Memorial, General, \$3; "Young Churchmen," salary of Bishop Aves, Mexico, \$1.50.....	4 50
Moar—St. Andrew's, General.....	1 50	Parkersville—General	1 00
Ottumwa—Trinity Church, Foreign, \$3.51; General (of which Wo. Aux., \$7), \$95.14; Wo. Aux., Miss Babcock's salary, Tokyo, \$7	105 65	Peabody—Holy Cross, General	50
Waterloo—Christ Church, General.....	11 30	Plymouth—General	1 00
KANSAS—Ap. \$352.65		Pittsburgh—St. Peter's (of which Wo. Aux., \$4.17), General	6 17
Arkansas City—Trinity Church, General, \$4; "Young Churchmen," salary of Bishop Aves, Mexico, \$5	9 00	Sedan—Epiphany, General	4 00
Atchison—Trinity Church, Wo. Aux., General	18 06	Seneca—St. Titus's, General	1 00
Atlanta—General	5 00	Severance—Grace, General	1 00
Baxter Springs—St. Mark's, General	1 00	Troy—General	2 00
Blue Rapids—Trinity Church, General	5 00	Wakefield—St. George's, General (of which Wo. Aux., \$2.35)	4 35
Burlington—Ascension, General, \$3; "Young Churchmen," salary of Bishop Aves, Mexico, 50 cts..	3 50	General	2 00
Cedar Vale—St. James's, General	1 00	Wamego—St. Luke's, General	4 00
Chanute—Grace, General	2 00	Washington—General	1 00
Cherry Vale—General	5 00	Wetmore—General	1 00
Chetopa—St. Paul's, Wo. Aux., General	2 08	Wichita—St. John's, General (of which Wo. Aux., \$16.64), \$45.39; "Young Churchmen," salary of Bishop Aves, Mexico, \$7.03; Wo. Aux., \$15; S. S., \$25; for scholarship, Alaska	92 42
Clay Centre—St. Paul's, General (of which Wo. Aux., \$6.40)	16 90	Winfield—Grace, General	10 00
El Dorado—Trinity Church, General	3 00	Miscellaneous—General	2 00
Elgin—General	1 00		
Emporia—St. Andrew's, General (of which Wo. Aux., \$5.20), \$13.20; "Young Churchmen," Bishop Aves's salary, Mexico, \$3.53..	16 73	KANSAS CITY—Ap. \$192.33; Sp. \$40.85	
Eureka—St. Thomas's, General	5 00	Booneville — Christ Church, Wo. Aux., Hospital Fund, Fairbanks, Alaska	1 00
Florence—Church of the Holy Spirit, General	5 00	Kansas City—Grace, Wo. Aux., General, \$18.90; Hospital Fund, Fairbanks, Alaska, \$1	19 90
Fort Leavenworth—Wo. Aux., Gen-		St. John's S. S., General, \$1.86; Wo. Aux., Hospital Fund, Fairbanks, Alaska, \$1	2 86

Acknowledgments

1. St. Paul's College, Tokyo, \$4.	66 82	St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00
Marshall—Trinity Church, General..	8 00	Port Washington—St. Stephen's, Domestic and Foreign.....	48 69
Springfield—Christ Church, General St. John's, Wo. Aux., Hospital Fund, Fairbanks, Alaska.....	4 95	Roslyn—Trinity Church, Domestic, \$17.52; Foreign, \$17.52.....	35 04
St. Joseph—Christ Church, Foreign, \$41.80; S. S., Sp. for St. Paul's College, Tokyo, \$5; Wo. Aux., General, \$12.50; Hospital Fund, Fairbanks, Alaska, \$1.....	1 00	Miscellaneous—"A Friend," Sp. for Bishop Rowe, Alaska, to be used by him as he sees fit.....	100 00
Webb City—St. Paul's S. S., Gen- eral	60 30	LOS ANGELES—Ap. \$528.68; Sp. \$31.63	21 80
Miscellaneous—Wo. Aux., General, \$11.50; Hospital Fund, Fair- banks, Alaska, \$11.25; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$3.35.....	1 50	Long Beach—St. Luke's, General...	1 43
KENTUCKY—Ap. \$186.80; Sp. \$5.00		Los Angeles—Church of the Neigh- borhood, Sp. for new house for Bible-woman, Sendai.....	24 75
Bowling Green—Christ Church, Wo. Aux., General.....	8 00	St. John's, General.....	23 70
Elizabethtown—Christ Church, Gen- eral.....	2 50	St. Paul's Pro-Cathedral, Wo. Aux., Sp. for Bishop Restarick, Honolulu, for Priory School, \$20; "A Friend," Sp. for Rev. L. B. Ridgely, Wuchang, Hankow, \$3.70.....	1 50
Louisville—Christ Church Cathedral, Colored, \$5; Foreign, \$154; Mrs. Sidney Hewett, Sp. for Bishop Ingle Memorial Hall, Hankow, \$5.....	164 00	Miss Wait, Sp. for new house for Bible-women, Sendai.....	5 00
St. Andrew's, Mr. and Mrs. A. Lee Robinson, Domestic and Foreign.	10 00	"A Friend," Sp. for Miss Mac- Rae's use for famine relief fund, Tokyo	9 15
Paducah—Grace, Wo. Aux., General.	2 30	Montecito—All Saints', Domestic and Foreign	18 77
Russellville—Trinity Church, Gen- eral	5 00	Pasadena—All Saints', Domestic and Foreign	335 41
LEXINGTON—Ap. \$2.00		San Diego—St. Paul's, General.....	27 15
Mt. Sterling—"A. R. P.", General..	2 00	San Pedro—St. Peter's, Domestic and Foreign	91 65
LONG ISLAND—Ap. \$996.64; Sp. \$342.34		Santa Barbara—Trinity Church, General	4 50
Astoria—Church of the Redeemer, General	88 75	LOUISIANA—Ap. \$40.05	2 00
St. George's, Foreign.....	25 70	Clinton—St. Andrew's, General.....	3 20
Babylon (North)—St. Elizabeth's S. S., Domestic.....	2 33	New Orleans—Annunciation, Wo. Aux., Foreign.....	2 00
Brooklyn—Calvary, Wo. Aux., Sp. for Archdeacon Hughson's work, Asheville, \$5; S. S., General, \$3	8 00	Christ Church, Wo. Aux., For- eign	16 45
Christ Chapel, General.....	50 00	Grace, Wo. Aux., Mrs. Evans's sal- ary, Alaska, \$1; Foreign, \$1..	11 90
(Bay Ridge)—Christ Church, Do- mestic, \$10; Domestic and For- eign, \$102.10; General, \$2.50..	114 60	St. George's, Domestic and For- eign	MAINE—Ap. \$48.00; Sp. \$25.00
Grace, Wo. Aux., for memorial bed, St. James's Hospital, Gan- kin, Hankow.....	50 00	St. Paul's, Wo. Aux., Foreign	Dennistown—Emmanuel Church, Do- mestic and Foreign
St. Ann's, Foreign, \$1; S. S.* for "B. C. Cutler" scholarship, Orphan Asylum, Cape Palmas, \$50; "F. T. Peet" scholarship, St. John's College, Shanghai, \$70	121 00	Gardiner—Christ Church, Foreign..	3 00
St. Clement's, Foreign.....	10 07	Hallowell—Mrs. J. W. Freese, Alaska	35 00
St. George's S. S., General.....	13 04	North East Harbor—Miss Marian Biddle, Sp. for "North East Harbor" free bed, Manila Hos- pital, Philippine Islands.....	10 00
St. John's, General, \$56.33; Sp. for St. John's Academy, Corbin, Lexington, \$15.....	71 33	MARQUETTE—Ap. \$16.84	24 00
(Flatbush)—St. Paul's, Sp. for Rev. Mr. Porter, of Tampa, Southern Florida, among the Negroes, \$33.34; Sp. for Bishop Spalding's work, Salt Lake (of which "R. B. C." for a bed, \$50), \$182.....	215 34	Houghton—Trinity Church, General.	4 00
College Point—St. Paul's Chapel, Domestic, \$6.73; Foreign, \$7.10; General, \$12.80.....	26 63	MARYLAND—Ap. \$544.19; Sp. \$97.10	5 00
Douglaston—"Nemo," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00	Baltimore City—Ascension, Sp. for St. Margaret's School, Boisé..	6 50
Flushing—St. George's, Foreign... (Murry Hill)—St. John's Chapel, "A Parishioner," Foreign.....	206 46	Henshaw Memorial, Wo. Aux., Domestic	7 50
Great Neck—All Saints', Sp. for equipment of St. Paul's Col- lege, Tokyo.....	50 00	Memorial Church, Mothers' Meet- ing, Sp. for Rev. J. A. Wei- bourne, for church in Hongo, Tokyo	4 44
Maspeth—St. Saviour's, Indian, \$25; Domestic, \$25; Foreign, \$45..	5 00	Mount Calvary Church, Domestic, \$2.50; Foreign, \$2; General, \$3	47 43
Oyster Bay—Christ Church, Sp. for	95 00	(Walbrook)—Prince of Peace S. S., Brazil.....	87 59
		St. Andrew's, Domestic, \$1.25; Foreign, \$40.18; S. S., Sp. for St. Paul's College, Tokyo, \$6..	25 00
		St. Bartholomew's, Domestic and Foreign	241 75
		St. Paul's Guild House, Mothers' Union, "Mothers' Union" schol- arship, St. Hilda's School, Wu- chang, China	
		St. Peter's, Domestic, \$10; For- eign, \$10; General, \$221.75....	
		Mr. L. Miller, Sp. for "Mary Sum-	

mers Miller" bed, St. Mary's Orphanage, Shanghai.....	30 00	ial" bed, St. Matthew's Hospital, Fairbanks, Alaska, \$5....	3,295 89
"H. W. A." Sp. for Rev. Mr. An-cell, Shanghai.....	20 00	Mrs. Arthur Cheney, Sp. for Bishop Brent, Philippine Islands...	100 00
A. W. Palmer, Sp. for Mr. Knapp, Alaska.....	60	Mrs. Ruth A. Beech, Sp. for St. Paul's College, Tokyo.....	50 00
Baltimore County—Epiphany, "A Lady," General.....	2 00	"Cash," Sp. for Church Extension Fund, Porto Rico.....	10 00
(Catonsville)—St. Timothy's, Wo. Aux. General.....	8 00	Brookline—Church of Our Saviour, Domestic, \$253; Wo. Aux., salary of Miss Woodruff, West Africa, \$53.....	306 00
(Mt. Washington) — St. John's, Junior Aux., Bishop Graves's class, Sp. for Bishop A. R. Graves, Laramie.....	10 00	St. Paul's Wo. Aux., General, \$5; Brazil, \$5.....	10 00
(Moukton)—St. James's Parish, General.....	12 93	Mrs. J. M. Codman, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
(Towson)—Trinity Church, General.....	100 00	Cambridge—Christ Church, Foreign. St. James's, Mrs. Edward Abbott, Sp. toward Mr. Knapp's salary (second year), Alaska.....	351 81
Carroll Co. (Westminster)—Ascension, Domestic, \$1.50; Foreign, \$1.50.....	3 00	St. John's Memorial Chapel, Foreign, \$6; Wo. Aux., Sp. for "B. H. Paddock Memorial" bed, St. Matthew's Hospital, Fairbanks, Alaska, \$1; "A Member," Hayti, \$1; Brazil, \$1; Sp. for Hooker School, Mexico, \$3.....	10 00
Harford Co.—Deer Creek Parish, The Trap, St. James's General, Deer Creek Parish, Grace Memorial S. S., General.....	2 57	St. Philip's, Foreign.....	12 00
Washington Co.—St. Mark's, General	1 48	Dedham—Church of the Good Shepherd, Domestic and Foreign...	25 30
	1 50	St. Paul's, Domestic and Foreign, \$361.53; Domestic, \$1; Foreign, \$1; Colored, \$1; Alaska, \$7; Wo. Aux., Brazil, \$1; Hayti, \$2; Sp. for Mexico, \$2; salary of Miss Woodruff, West Africa, \$5.....	10 00
MASSACHUSETTS—	125 00	Fall River—St. Stephen's, Sp. for Bishop Roots's work, Hankow.....	381 53
Ap. \$7,053.40; Sp. \$579.10		Falmouth (Wood's Hole)—Church of the Messiah, Indian, \$15.35; Foreign, \$11.51; Colored, \$10.....	10 00
Beachmont—St. Paul's, General.....	9 75	Groton—St. John's, General.....	36 86
Beverly—St. Peter's, General.....	5 00	Hanover—"A Friend," for work at St. Paul's School, Lawrenceville, Southern Virginia, \$10; Sp. for work in Mexico, \$25.....	47 58
Beverly Farms—St. John's, General	5 70	Haverhill—Trinity Church, E. K. Thurlow, Sp. for St. Paul's College, Tokyo.....	35 00
Boston—Advent, Foreign, \$15; Mis-sionary Society, Sp. for the work of Bishop Osborne, Springfield, \$100; Wo. Aux., salary of Miss Woodruff, West Africa, \$10.....		Lynn—St. Stephen's, General.....	5 00
(Dorchester)—All Saints', Wo. Aux., Sp. for Richard Nelson, St. Mark's, Harper, West Africa.....	5 00	Mattapoisett—St. Philip's, Wo. Aux., Sp. for "B. H. Paddock Memorial" bed, St. Matthew's Hospital, Fairbanks, Alaska.....	25 59
Emmanuel Church, Domestic, \$2,000; "A Member," Sp. for Indian Missions in the Kuyukok and Tanana, Alaska, \$5; Wo. Aux., "A Member," Sp. for Hooker School, Mexico, \$5; Sp. for Dean Gray School, Mexico, \$5.....	2,015 00	Methuen—All Saints', Domestic.....	10 00
Church of the Good Shepherd, Foreign (of which Mrs. Boyleston Beal, \$10).....	34 70	New Bedford—Grace, Wo. Aux., salary of Miss Woodruff, West Africa (of which from "A Member," \$10), (In Memoriam, S. E. Rodman, \$10).....	11 10
(Mattapan)—Church of the Holy Spirit, Domestic, \$68.73; S. S., Sp. for St. Paul's College, Tokyo, \$8.....	74 73	St. Martin's, Wo. Aux., Sp. for "B. H. Paddock Memorial" bed, St. Matthew's Hospital, Fairbanks, Alaska.....	20 00
(Roslindale)—Church of Our Sa-viour, Sp. for the work of Archdeacon Neve, among the mountaineers of Virginia.....	9 10	"A Friend," Wo. Aux., Sp. for Mexico.....	1 00
St. Andrew's, Foreign.....	30 14	Newton—Grace, Foreign.....	5 00
(Charlestown)—St. John's, For-eign.....	9 13	(West)—Church of the Messiah, General.....	42 87
(Highlands)—St. John's, General, \$98.78; Foreign, \$3.....	101 78	(Centre)—Trinity Church, Wo. Aux., salary of Miss Woodruff, West Africa.....	15 00
St. Paul's, Wo. Aux., "A Member," Sp. for "Lucy Lee Chickering Memorial" bed, St. Matthew's Hospital, Fairbanks, Alaska, \$50; Sp. for "B. H. Paddock Memorial" bed in same hospital, \$2.....	52 00	(Lower Falls)—St. Mary's, Gen-eral, \$10; Domestic, \$5; For-eign, \$5; Wo. Aux., salary of Miss Woodruff, West Africa, \$2.....	5 00
Trinity Church, Domestic, \$135; Foreign, \$2,880.89; Mr. B. T. Paine, for Bishop Brent's work in Manila, Philippine Islands, \$100; for the work in Tokyo of Rev. B. T. Sakai, \$50; Sp. for the work in Calcutta, India, of the Woman's Missionary Union Society, \$100; Women's Bible-class, Sp. for Deaconess Clara Carter, Alaska, \$25; Wo. Aux., "A Member," Sp. for Bishop Phillips Brooks Memor-		Newtonville—St. John's, Ethel S. Blodgett, General.....	22 00
		Mrs. H. P. Dearborn, General.....	30
		Rockport—St. Mary's, Domestic, \$5; Foreign, \$5; General, \$2.77	10
		Salem—Grace, General.....	12 77
		Scammonscott—Holy Name, General.....	53 00
		Taunton—St. Thomas's S. S., Gen-	48 26

Acknowledgments

eral	5 00	<i>Ypsilanti</i> — St. Luke's, Hankow \$5.19; Wo. Aux., Alaska, \$10; Sp. for Rev. Walter Hughson, Asheville, \$5; Sp. for Mrs. Littell, Hankow, \$5	25 19
Waltham—Christ Church, Domestic, \$68.51; "A Member," Wo. Aux., Sp. for Hooker School, Mexico, \$5	73 51		
Miscellaneous—Wo. Aux., Lucy Lee Chickering Fund, Sp. for Mex- ico, \$15; Brazil, \$15; Hayti, \$10	40 00	MICHIGAN CITY —Ap. \$1.00 <i>Indiana Harbor</i> —St. Alban's, Rev. T. D. Phillips, Domestic and Foreign	1 00
Wo. Aux., a memorial to Mrs. Charlotte F. Wilson, for sup- port of a Bible-woman, Shang- hai	43 00	MILWAUKEE —Ap. \$586.86; Sp. \$28.00 <i>Barron</i> —St. Mark's S. S. General	70
"A Friend," Wo. Aux., General	15 00	<i>Columbus</i> —St. Paul's S. S., General	1 00
MICHIGAN —Ap. \$473.28; Sp. \$157.50 <i>Bay City</i> —Trinity Church, Wo. Aux., Sp. for Mrs. Littell, Hankow	5 00	<i>Delafield</i> —St. John's, Chrysostom's S. S., General	5 00
<i>Cheboygan</i> —St. James's, Foreign, 60 cts.; General, \$40.02	40 62	<i>Elkhorn</i> —"A Friend of Missions," Alaska	100 00
<i>Detroit</i> —Christ Church, Wo. Aux., General, \$15; Alaska, \$35; St. Paul's School, Lawrenceville, Southern Virginia, \$25; Los Angeles, \$15; St. Augustine's School, Raleigh, North Carolina, \$30; "Harris Memorial" scholarship, St. John's College, Shanghai, \$10; Sp. for Mrs. Littell, Hankow, \$5; Sp. for "J. H. Johnson" scholarship, Mex- ico, \$25; Sp. for Foreign Life Insurance Fund, \$5; salary of Miss Bull, Kyoto, \$55	220 00	<i>La Crosse</i> —Christ Church S. S., General	5 00
Grace, Mr. Joseph Harris, Sp. for Mr. Knapp, Alaska, \$5; Wo. Aux., Sp. for Mrs. Littell, Han- kow (of which Mrs. E. S. Bar- bour, \$25), \$30	35 00	<i>Menomonie</i> —Grace S. S., General	3 12
St. Andrew's, Wo. Aux., salary of Miss Bull, Kyoto, \$2.50; "Harris Memorial" scholarship, St. John's College, Shanghai, \$2.50; Africa, \$3; Sp. for Bishop McKim, Tokyo, \$5; Sp. for For- eign Life Insurance Fund, \$3; Sp. for Mrs. Littell, Hankow, \$2	18 00	<i>Milwaukee</i> —St. Paul's, General, \$138.80; toward support of a medical missionary in China, \$200	338 80
St. James's, Wo. Aux., Sp. for Mrs. Littell, Hankow	2 00	Wo. Aux., Sp. for Training-school for Women, Hankow	25 00
St. Matthew's, General	22 30	<i>Superior</i> —Mrs. Mary E. Hayes, Sp. for Malcolm Taylor, for the needs of the mountaineers of Asheville	10 00
St. Paul's, Wo. Aux., salary of Miss Bull, \$40; "Harris Mem- orial" scholarship, St. John's College, \$10; "Jane Stewart" scholarship, St. Mary's Hall, Shanghai, \$40; Sp. for "J. H. Johnson" scholarship, Mexico, \$17; Sp. for Foreign Life In- surance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$30	142 00	<i>Whitewater</i> —St. Luke's S. S., Gen- eral	3 00
Trinity Church S. S., Domestic, \$2; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2	4 00	Miscellaneous —Wo. Aux., for St. Paul's School, Lawrenceville, Southern Virginia	2 00
Dexter—St. James's, General	4 31	Babies' Branch, for the Day- school at Shasti, Hankow	50 00
Flint—St. Paul's, Junior Aux., for a scholarship in Porto Rico	10 00	United Epiphany Service of S. Ss., General	50 00
Grass Lake—St. Mary's, General, \$.86; Wo. Aux., salary of Miss Bull, Kyoto, \$5	10 86	MINNESOTA — Ap. \$1,156.81; Sp. \$127.27	21 24
Grosse Isle—Wo. Aux., General, \$3; Alaska, \$5; Philippines, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$5; St. Aug- ustine's School, Raleigh, North Carolina, \$5; salary of Miss Bull, Kyoto, \$5; "Harris Me- morial" scholarship, St. John's College, Shanghai, \$5; Africa, \$3; Sp. for "J. H. Johnson" scholarship, Dean Gray School, Mexico, \$1.50; Sp. for Foreign Life Insurance Fund, \$5	40 50	<i>Brownton</i> —St. Mary's, General	2 00
Pontiac—All Saints', General	50 00	<i>Dundas</i> —Holy Cross, General	1 35
Trenton—St. Thomas's, Wo. Aux., Alaska	1 00	<i>Hutchison</i> —St. John's, General	5 62
		<i>Lake Benton</i> —St. John's, Foreign	1 20
		<i>Lake City</i> —St. Mark's, Foreign	20 00
		<i>Luverne</i> —Holy Trinity Church, Por- tuguese	9 50
		<i>Mankato</i> —St. John's, General	19 85
		<i>Minneapolis</i> —All Saints', General, \$125; Sp. for Rev. Arthur M. Sherman, Hankow, at his dis- cretion, \$15	140 00
		<i>Church of the Messiah</i> , General	1 35
		St. Johannes', General	1 60
		St. Matthew's, Domestic and For- eign	2 00
		St. Paul's, for support of Rev. Wang-Hsui-Ih, Hankow, \$180; Nettie C. Waite, for work among children, Alaska, \$4.25	184 25
		<i>Olivia</i> —St. John's, General (of which Apportionment 1904-05, \$5)	10 00
		<i>Owatonna</i> —St. Paul's, Domestic, \$2.16; Foreign, \$6.75; General, \$1	9 91
		<i>St. Paul</i> —Christ Church, Domestic and Foreign	52 32
		Church of the Messiah, Junior Aux., Sp. for St. Luke's Memor- ial Hospital, Ponce, Porto Rico. St. Clement's, \$105.10, S. S. \$5.76, General; Mr. W. G. Whitehead, \$10; Mrs. Staekle, \$1; Mrs. Michael, \$5, Sp. for Rev. Mr. Sherman, Hankow	6 00
		St. John Evangelist's, General, \$600; "A Member," Sp. for Woman's Bible Training-school, Hankow, \$10; Alfred von Wedelstaedt, \$2; L. C. von Wedelstaedt, \$5; Mrs. Stanton, \$10, Sp. for work of Rev. A. M.	126 86

Sherman, Hankow.....	627 00	Jersey City (Van Vorst)—Grace S.	
Miscellaneous—Sp. stipend of Rev. J. V. Alfvegren.....	41 66	S., Sp. for Bishop Van Buren's Hospital, Porto Rico.....	5 00
Wo. Aux., Sp. for Hankow, at discretion of Rev. A. M. Sherman.	21 61	Montclair—St. John's, General (of which S. S., \$4.56), \$135.47; Sp. for work of the Church in Mexico, \$5.....	140 47
MISSISSIPPI—Ap. \$24.00; Sp. \$1.00	1 00	St. Luke's, Rev. F. B. Carter, \$5; John Carter, 50 cts.; M. C. Coggershall, \$18; Sp. for Rev. A. M. Sherman's work, Hankow, Miss Margaret Carter, Sp. for Mrs. Alfred Gilman, for her mission work, Hankow, \$10; Sp. for Rev. Edmund J. Lee's work, Gankin, Hankow, \$10....	40 50
Carpenter—Mrs. O. D. Price, General.....	2 00	(Upper)—St. James's, Wo. Aux., Sp. for King Hall, Washington	6 00
Fayette—Julia E. Eckford, for Arch-deacon Stuck's work, Alaska....	10 00	Newark—St. Andrew's, Domestic....	1 00
Gulfport—St. Peter's, General.....	12 00	St. Thomas's S. S., General.....	3 80
Natchez—Trinity Church, Babies' Branch, General, \$11; Sp. for "Gaylord Hart Mitchell" Kindergarten, Akita, Tokyo, \$1....	22 00	Trinity Church, Foreign, \$622.75; Mrs. Wright, Sp. for Mexico, \$20.....	642 75
MISSOURI—Ap. \$140.56; Sp. \$17.26	9 61	Norwood—Holy Communion, Foreign	1 75
Columbia—Calvary, Domestic, \$20; Foreign, \$2	1 25	Orange—Grace, Sp. for Bishop Mann, North Dakota.....	70 00
Hannibal—Trinity Church, Domestic, \$3.85; Foreign, \$5.76....	8 00	(East)—Christ Church, Junior Aux., General.....	5 00
Monroe City—St. Jude's, General....	3 50	Mrs. Edwin Rowe's mite-chest, Sp. for Rev. Mr. Knapp's salary, Alaska.....	1 00
Rolla—Christ Church, General....	8 00	Paterson—St. Paul's School, Sp. for St. Paul's College, Tokyo.....	5 00
St. Charles—Trinity Church, General	5 31	Ramsey—St. John's, General.....	5 00
St. Louis—All Saints', Foreign....	28 20	Rutherford—Grace S. S., General.....	7 61
Christ Church Cathedral, "A Member," Thank-Offering, Domestic, \$50; S. S. Sp. for St. Paul's College, Tokyo, \$11.95..	61 95	Summit—Calvary, General.....	157 93
St. Andrew's S. S., Sp. for Hospital Fund, asked for by Bishop Van Buren, Porto Rico....	2 00	Miscellaneous—Branch Wo. Aux., for work at Fairbanks, Alaska, \$10; "Hope" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$89.....	124 00
St. George's, General.....	10 00	NEW HAMPSHIRE—Ap. \$239.98; Sp. \$2.00	
Trinity Church, "A Friend," General	154 55	Claremont—Trinity Church, General	3 00
MONTANA—Ap. \$164.55	8 03	Concord—St. Paul's School, Domestic and Foreign.....	101 78
Billings—St. Luke's, General.....	2 02	Rev. J. K. Tibbits, General.....	50 00
Helena—St. Peter's, General.....	20 00	Danbury—Men of the Mission of the Holy Spirit, Sp. for Indians on the Tanana, Alaska.....	1 00
NEBRASKA—Ap. \$219.57	5 00	Hanover—St. Thomas's S. S.,* General	1 00
Auburn—Ascension, Wo. Aux., native woman worker, Tokyo....	11 00	Keene—St. James's, Domestic and Foreign	6 00
Fairbury—Emmanuel Church, General	97 01	Lancaster—St. Paul's, General, \$7; S. S., Japan, \$1.30.....	8 30
Hartington—Grace, General	7 00	Lincoln and Woodstock—Men of the station of the Messiah, Sp. for the Indians on the Koyukuk, Alaska.....	1 00
Omaha—All Saints', Wo. Aux., for salary of Miss Crummer, Shanghai, \$10; Junior Aux., Domestic, \$5; "Adelaide Williams" scholarship, St. Mary's Hall, Shanghai, \$5	1 00	Nashua—Church of the Good Shepherd, General.....	54 03
Church of the Good Shepherd, Junior Aux., "Adelaide Williams" scholarship, St. Mary's Hall, Shanghai	8 00	Sanbornville—St. John the Baptist's, Domestic	15 87
St. Andrew's, Wo. Aux., Domestic, \$7; Foreign, \$4.....	55 10	NEW JERSEY—Ap. \$337.84; Sp. \$125.60	
St. Barnabas's, General.....	1 41	Asbury Park—Trinity Church, Wo. Aux., Colored.....	3 00
St. John's, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50; Junior Aux., "Adelaide Williams" scholarship, St. Mary's Hall, Shanghai, \$2.....	1 00	Basking Ridge—St. Mark's, Domestic	8 00
Plattsburgh—St. Luke's, Junior Aux., "Adelaide Williams" scholarship, St. Mary's Hall, Shanghai	1 00	Bernardsville—St. Bernard's, Domestic	20 00
South Omaha—St. Clement's, Wo. Aux., Domestic, \$4; Foreign, \$4	1 00	Beverly—St. Stephen's, Wo. Aux., Domestic, \$5; salary of Kimura San, Kyoto, \$4.....	9 00
St. Martin's, General, \$34.10; Wo. Aux., Domestic, \$7; Foreign, \$7; Junior Aux., Domestic, \$1; Foreign, \$1; "Adelaide Williams" scholarship, St. Mary's Hall, Shanghai, \$5.....	1 00	Bound Brook—St. Paul's, Foreign	20 00
Tecumseh—Grace, General.....	1 00	Burlington—St. Mary's, Wo. Aux., Colored	4 00
Tekamah—Holy Cross, General....	1 00	Cranford—Trinity Church, Domestic and Foreign, \$18.30; Wo. Aux., Sp. at discretion of Bishop Aves, for Church work, Mexico, \$10.....	28 30
York—Trinity Church, General....	100 00	Dunellen—Holy Innocents', Foreign.	4 00
NEWARK—Ap. \$1,098.50; Sp. \$241.50			
Allendale—Epiphany, General.....	4 63		
Belleville—Christ Church, General....	13 56		
Chatham—"F." General	5 00		
Hackensack—Christ Church, General			

Acknowledgments

<i>Elizabeth</i> —Grace, General.....	12 26	NEW YORK—	
Trinity Church, Foreign.....	10 00	Ap. \$17,207.28 ; Sp. \$4,358.28	
<i>Island Heights</i> —St. Philip's, General	6 66	<i>Hyde Park</i> —St. James's, Wo. Aux., travelling expenses of Domestic Missionary Bishops.....	2 00
<i>Lakewood</i> —All Saints', Rev. A. M. Sherman's work, Hankow, \$5; General, \$28.06; Wo. Aux., Sp. for Rev. A. M. Sherman's work at Chiao Keo, Hankow, \$25; N. J. Bois, \$5; Mrs. Post, \$5; Mr. and Mrs. Francis C. Moore, \$50; Sp. for Rev. A. M. Sherman's work, Hankow.....		<i>Matteawan</i> —St. Luke's, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2; Sp. for Bishop Nelson, Georgia, for white work, \$5; travelling expenses of Domestic Missionary Bishops, \$11; St. Augustine's League, Sp. for "St. Augustine's" scholarship, King Hall, Washington, D. C., \$6; Sp. in response to appeal of Archdeacon Pollard, Littleton, North Carolina, \$1.25; Sp. for Rev. Mr. Van Hoose, St. Mary's School, Birmingham, Alabama, \$1.25.....	
<i>Lambertville</i> —St. Andrew's, Wo. Aux., "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, \$25; "Emma Williamson Memorial" bed, St. James's Hospital, Gankin, Hankow, \$4.....	118 06	<i>Mt. Vernon</i> —Ascension, General.....	25 50
<i>Long Branch</i> —St. James's, Hankow.	29 00	<i>Newburgh</i> —St. George's, Indian, \$5; Colored, \$5; Foreign, \$68.39; salary of Miss Mitchell, Shanghai, \$100; General, \$51.12.....	10 00
<i>Merchantville</i> —Grace, Domestic, \$2.25; General, \$3.33.....	21 73	<i>New Rochelle</i> —Trinity Church, Wo. Aux., Rev. Hudson Stuck's work, Alaska, \$15; woman's work under Bishop McKim, Tokyo, \$10; Sp. for native clergy under Bishop Aves, Mexico, \$15.....	229 51
<i>Metuchen</i> —St. Luke's, Domestic, \$20.42; Wo. Aux., Bible-woman, China, \$1.....	5 58	<i>New York</i> —All Angels', Domestic, \$90.43; General, \$90.44; Domestic and Foreign, \$110; Wo. Aux., Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$10.....	40 00
<i>Moorestown</i> —Trinity Church, Wo. Aux., "Bishop Odenheimer" scholarship, Trinity Divinity-school, Tokyo, \$2; salary of Kimura San, Kyoto, \$5; Sp. for Rev. A. R. Van Meter, Kiu-kiang, Hankow, \$5.....	21 42	Beloved Disciple, Domestic, \$40; General, \$175.83.....	300 87
<i>Mount Holly</i> —St. Andrew's, Foreign.	12 00	<i>Calvary</i> , Foreign Missionary Committee, Wo. Aux., Sp. for life insurance, Bishop Schereschewsky, China, \$79.16; Sp. for Foreign Life Insurance Fund, \$25; Sp. for Miss Hayashi, Kyoto, \$21.....	215 83
<i>New Brunswick</i> —Christ Church, Bishop Wells's work, Spokane, \$25; Domestic, \$146.56; Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$3; salary of Kimura San, Kyoto, \$5; General, \$4.....	18 23	Christ Church, Wo. Aux., Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow.....	125 16
<i>Plainfield</i> —Grace, "F. T.", Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$10; Mrs. Dexter Tiffany, Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$10..	183 56	(<i>Riverdale</i>)—Christ Church, Wo. Aux., Foreign	15 00
Holy Cross, General.....	20 00	Church Missions House Chapel, General	20 00
St. Stephen's, General.....	192 00	Epiphany, "Edward L. Atkinson Memorial" scholarship, Boone School, Wuchang, China, \$50; Wo. Aux., Mrs. Frederic V. S. Crosby, Foreign, \$5; "From a Circle," for support of "Epiphany" scholarship, Girls' Training Institute, Africa, \$25; Miss Helen C. Irving, Sp. for house, Akita, Tokyo, \$10; Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$2.....	1 60
Rev. W. H. Neilson, D.D., Sp. for work in Cuba, to be used in any way by Bishop Knight, Cuba.....	1 51	Grace, Domestic, \$2,000; "A Member," for work in Alaska, \$30; Wo. Aux., travelling expenses of Domestic Missionary Bishops (of which Mrs. E. C. Parish, \$15, Mrs. A. H. Laight, \$25), \$40; "Grace Church" scholarship, \$25; "Catharine L. Wolfe Memorial" scholarship, \$25; both in St. John's School, Cape Mount, Africa, Sp. for Mexico, \$180; Sp. for Rev. Mr. Littell, Hankow, \$10; Miss A. E. King, through St. Augustine's League, Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored	92 00
<i>Princeton</i> —"A Friend," Sp. for Rev. S. H. Littell, for Training-school Fund, Hankow.....	15 00		
<i>Riverton</i> —Christ Church, Domestic.	1 60		
<i>Salem</i> —St. John's, Wo. Aux., Bish- op Payne Divinity-school, Petersburg, Southern Virginia.	75 00		
<i>Scotch Plains</i> —All Saints' S. S., General.....	3 00		
<i>Somerville</i> —St. John's, Wo. Aux., Colored	85		
<i>Swedesboro</i> —Trinity Church, Foreign	5 00		
<i>Trenton</i> —Grace S. S., Sp. for St. Paul's College, Tokyo.....	21 77		
St. Andrew's, General.....	6 00		
St. Michael's, Foreign, \$1.20; Wo. Aux., "Emma Williamson Memorial" bed, St. James's Hospital, Gankin, Hankow, \$2..	2 65		
St. Paul's, General, \$4; Wo. Aux., Rev. E. N. Joyner's Missions, Columbia, South Carolina, \$4.50 "A Friend to Missions," Domestic, \$10; Foreign, \$10.....	3 20		
<i>Vincentown</i> —Trinity Church, General	8 50		
<i>Wildwood</i> —St. Simeon's-by-the-Sea, General	20 00		
<i>Miscellaneous</i> —"Friends of Kiu-kiang Prayer League," Wo. Aux., Sp. for Rev. A. R. Van Meter, Kiu-kiang, Hankow.....	30 00		
	19 56		
	3 00		

Chapel, \$5; Committee on Missions to Colored People, through St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$10; Sp. for St. Augustine's School, Raleigh, North Carolina, \$10; Sp. for St. Agnes's School, Raleigh, North Carolina, \$10; Sp. for Archdeacon J. H. M. Pollard, Littleton, North Carolina, for his loss by fire (of which Mrs. A. N. Hund, \$5, Miss A. E. King, \$25), \$40; Sp. for J. H. Griffiths, Kinston, East Carolina, for debt on Colored Chapel (of which "A Member," \$25), \$75; Sp. for St. Mary's School, Nashville, Tennessee, for green shades, \$15; Mrs. T. K. Gibbs, \$100, Mr. L. S. Lawrence, \$50, Sp. for scholarship in Bishop Payne Divinity-school, Petersburg, Southern Virginia; Niobrara League, Sp. for Minnesota Indians, \$5; Miss Nelson, "William Reed Huntington" scholarship, St. Elizabeth's School, South Dakota, \$60.....	2,690 00	
Grace Chapel, Babies' Branch (In Memoriam), Robert Chambers, General	57	
Heavenly Rest Wo. Aux., Young Women's Foreign Chapter, Sp. for Foreign Life Insurance Fund, \$5; Mr. Tai's School, Tokyo, \$240; St. Ann's Chapter, Sp. for Bishop Brent, for font in cathedral, Manila, Philippines, \$250; Sp. for Rev. A. Watkins, Fort Scott, Kansas, \$25; Sp. for St. Mark's Hospital, Salt Lake, \$50; Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$15.....	585 00	
Holy Apostles', for support of Rev. Mr. Grimes, Olympia, \$22.46; Sp. for work of Rev. Mr. Wilcox, Asheville, \$5; Women's Missionary Society, Sp. for Bishop Spalding's work, Salt Lake, \$45; Wo. Aux., travelling expenses of Domestic Missionary Bishops, \$10; "A Member," Wo. Aux., Sp. for Mexico, \$20; Sp. for Mr. Littell, at his discretion, Hankow, \$5; Niobrara League, "A Member," "John P. Lundy" scholarship, \$60, "R. C. Rogers" scholarship, \$60, both in St. Mary's School, South Dakota..	227 46	
Holy Communion, Wo. Aux., Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow	5 00	
Holy Faith, Wo. Aux., Domestic, \$10; Sp. for Archdeacon Hughes, Asheville, \$10.....	20 00	
(Harlem)—Holy Trinity Church S. S., Sp. for St. Paul's College, Tokyo, \$20.09; Wo. Aux., the Missionary Committee, Sp. for house, Akita, Tokyo, \$50. (East 88th Street)—Holy Trinity Church, Wo. Aux., travelling expenses of Domestic Missionary Bishops, \$3; Foreign Committee, St. Christopher's Branch, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$5.....	70 09	
Incarnation, Wo. Aux., travelling expenses of Domestic Missionary Bishops, \$2.50; Sp. for St. Mark's Hospital, Salt Lake, \$5;	8 00	
"Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, \$40; Mrs. George L. Cheney, through St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for new ward, Building Fund, \$46.....		93 50
Incarnation Chapel, Sp. for Archdeacon of Sacramento.....		5 00
(Kingsbridge)—Mediator, Domestic		31 99
Resurrection, Wo. Aux., travelling expenses of Domestic Missionary Bishops.....		10 00
St. Andrew's, Wo. Aux., travelling expenses of Domestic Missionary Bishops.....		10 00
St. Agnes's Chapel, Wo. Aux., travelling expenses of Domestic Missionary Bishops, \$50; Sp. for Miss Lucy Kong, Honolulu, \$20; Sp. for Foreign Life Insurance Fund, \$5; Mrs. C. F. True, through St. Augustine's League, Sp. for scholarship, St. Augustine's School, Raleigh, North Carolina, \$50.....		125 00
St. Bartholomew's, Wo. Aux., "A Member," Sp. for Foreign Life Insurance Fund, \$5; Women's Missionary Society, Sp. for Miss Hayashi, for work in Osaka, Kyoto, \$57; through St. Augustine's League, Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored Mission Chapel, \$50; Niobrara League, Mrs. Ten Broeck "Ten Broeck Memorial" (Graduate) scholarship, South Dakota, \$60; "Bishop Hare" (Graduate) scholarship, South Dakota, in memory of Eliza A. Prall, \$60.....		232 00
St. Bartholomew's Parish House, Miss Kairns, \$10; "A Friend," \$15; Sp. for Mrs. Sands's Night School, Honolulu.....		25 00
St. James's, Wo. Aux., Sp. for Foreign Life Insurance Fund, \$25; Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$10; St. Augustine's League, "A Member," Sp. for Archdeacon Hughson, for colored ward in Grace Hospital, Morganton, Asheville, \$200; Mrs. A. V. Smith, Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored Chapel, \$10.....		245 00
(Fordham)—St. James's, Lexington, \$20; General, \$118.15....		138 15
St. John's Chapel, Domestic.....		254 19
St. Luke's Chapel, Domestic, \$12.50; S. S., Sp. for St. Paul's College, Tokyo, \$5.....		17 50
St. Mark's, Foreign, \$98.37; S. S., Sp. for St. Paul's College, Tokyo, \$5.....		103 37
(Castleton)—St. Mary's, St. Augustine's League, Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored Chapel		1 00
(Manhattanville)—St. Mary's, Wo. Aux., Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow.....		10 00
St. Matthew's, Domestic, \$100; S. S., Sp. for Rev. Mr. Amblier, Kyoto, \$10.50; St. Augustine's League, Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$5....		115 50
St. Michael's, Domestic, \$1; General, \$349.65; Wo. Aux., travel-		

Acknowledgments

ling expenses of Domestic Missionary Bishops, \$25; Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$5; St. Augustine's League, Sp. for Mrs. A. B. Hunter, St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored Chapel, \$9.55.....			School, Raleigh, North Carolina, \$10; Mrs. J. B. Lawrence, \$100; "A Member," \$5; Sp. for Rev. Mr. Mayo, Virginia, "A Member," Sp. for Rev. Mr. Spurr, for support of a child, \$25; "A Member," Sp. for Rev. Mr. Sherman, Hankow, \$5.....	
St. Peter's, General, \$107.02; Wo. Aux., Girls' Friendly Society, for a missionary in China, \$2.76.....	400 20		Zion and St. Timothy's, Wo. Aux., "Two Members," work in the Philippines, \$2; Mrs. L. O. Sheaf, Sp. for Archdeacon Stuck, Alaska, \$20; Missionary Chapter, Sp. for Dr. Thompson's life insurance, Shanghai, \$50; "Two Members," work in Cuba, \$2; St. Augustine's League, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Missionary Chapter, "A Member," Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$3; "Three Members," Sp. for Archdeacon Pollard, Littleton, North Carolina, \$13; Mrs. Truslow, Sp. for J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored Chapel, \$3.....	520 00
(Westchester)—St. Peter's, Wo. Aux., travelling expenses of Domestic Missionary Bishops, \$15; "Keble" scholarship, St. Mary's Hall, Shanghai, \$45; Sp. for Foreign Life Insurance Fund, \$15; Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$1.....	109 78		Mrs. Mary F. Crentzborg, Domestic, \$50; Foreign, \$50.....	
St. Thomas's, Colored, \$100; General, \$10,101.94; "A Member," Sp. for work among native Mexicans, \$100; S. S., General, \$11; Wo. Aux., Sp. for Bishop Restarick, Honolulu, \$25; Sp. for Archdeacon Spurr, West Virginia, \$50; Sp. for Bishop Van Buren, Porto Rico, \$15.50; Sp. for Bishop Millspaugh, Kansas, \$25; Sp. for Foreign Life Insurance Fund, \$10; Sp. for house, Akita, Tokyo, \$20; Miss Packard's salary, Brazil, \$105; Miss Schmelzel, Niobrara League, "Schmelzel Memorial" (Graduate) scholarship, South Dakota, \$60; St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$117; Sp. for Archdeacon Pollard, Littleton, North Carolina, \$25; Missionary Guild, Sp. for "Langford Memorial" scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10.....	76 00	10,684 44	James J. Goodwin, work of Bishop Kinsolving, Brazil.....	118 00
St. Thomas's Chapel, Foreign, \$26.50; Wo. Aux., General, \$127.....	153 50		"A Friend," Wo. Aux., salary of Miss Packard, Brazil.....	100 00
Transfiguration, St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina, \$15; Sp. for "J. K. W. Memorial" scholarship, St. Mary-the-Virgin School, Nashville, Tennessee, \$25; Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on Colored Chapel, \$5; Sp. for Archdeacon Pollard, Littleton, North Carolina, \$10.....	55 00		Mr. and Mrs. Spencer Aldrich, Sp. for Bishop Mann's work in North Dakota.....	100 00
Trinity Church, Domestic, \$117.83; Wo. Aux., The Misses Underhill, Sp. for Bishop Spalding, \$2.50; Sp. for rebuilding Maebashi Rectory, Tokyo, \$2.50; Foreign Committee, Sp. for Rev. Mr. Littell, at his discretion, Hankow, \$5.....	127 83		H. C. von Post, Bishop Van Buren's Church work in Porto Rico.....	25 00
Trinity Chapel, Wo. Aux., travelling expenses of Domestic Missionary Bishops (of which Mrs. T. D. Whitehead, \$2), \$322; Missionary Relief Society, Sp. for Mrs. Spur's Hospital, Wo. Aux., \$5; Sp. for Foreign Life Insurance Fund, \$35; Miss E. Cotheal, Foreign, \$3; Sp. for Bishop Spalding, St. Mark's Hospital, Salt Lake, \$10; Sister Eleanor, Sp. for St. Augustine's			Miss E. H. Cotheal, Sp. for Rev. S. H. Littell, for Training-school Fund, Hankow.....	25 00
			R. C. Rathbone and son, General, \$16.55	
			Mrs. J. B. Hoyt, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	16 55
			W. M. Kingsland, Sp. for Church Extension Fund, Porto Rico.....	10 00
			Mrs. J. O. Hoyt, Missions in China.....	10 00
			Mary J. Stafford, General.....	5 00
			Antoinette Hechscher, China.....	5 00
			Mary G. Howers, General.....	2 00
			Malcolm McLean, M.D., Sp. for Church Extension Fund, Porto Rico.....	1 00
			"A Friend," Sp. for Indian Missions on the Koyukuk and Tanana, Alaska.....	1 00
			Wo. Aux., "A Friend," "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00
			Wo. Aux., "A Member," "Trinity" scholarship, St. John's School, Cape Mount, Africa.....	25 00
			Mrs. William Harmon Brown, Wo. Aux., Sp. for woman's house, Akita, Tokyo.....	25 00
			(Richmond)—The Misses Moore, Wo. Aux., Foreign.....	5 00
			Junior Aux., Priscilla and Eleanor Lockwood, Sp. for scholarship, Widely Loving Society, Kyoto, Niobrara League, Wo. Aux., "A Member," "Rev. H. E. Montgomery" (Graduate) scholarship, South Dakota.....	18 00
			Niobrara League, "Mrs. J. B. Morris and Mrs. McCready-Compo" scholarship, St. Mary's School, South Dakota.....	60 00
			Nyack—Grace, Rev. Franklin Abbott, Sp. for native work in Mexico	60 00
				10 00

Acknowledgments

335

<i>Ossining</i> —St. Paul's, General.....	82 57	<i>Cooleemee</i> —Church of the Good Shepherd (of which Wo. Aux., \$1.45), General.....	3 45
Trinity Church, Sp. for building St. James's School, Wuhu, Han-low.....			
<i>Peekskill</i> —Mrs. F. A. Howes, Sp. for Church Extension Fund, Porto Rico.....	84 19	<i>Greensboro</i> —St. Barnabas's, Wo. Aux., Sp. for Bishop Gray, Southern Florida.....	2 00
<i>Pelham</i> —Church of the Redeemer, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00	St. Andrew's, Wo. Aux., salary of Bishop Rowe's companion, Alaska, \$3; Foreign, \$1.13....	4 13
<i>Poughkeepsie</i> —Christ Church, Sp. for Rev. Walter Hughson, Manganon, Asheville, for scholarships, \$100; Sp. for educational work, \$50.54.....	5 00	<i>Hillsboro</i> —St. Matthew's, Wo. Aux., Foreign, \$2.50; Sp. for Bishop Gray, Southern Florida, \$2.50....	5 00
(Manchester Bridge)—St. John's, Miss Mary A. Hart, General, 50 cts.; S. S., General, \$4.....	150 54	<i>Laurel Hill</i> —Mission, Domestic and Foreign.....	5 00
St. Paul's, Domestic and Foreign, Mrs. H. M. H. Sanford, for work at Point Hope, Alaska.....	4 50	<i>Laurinburg</i> —St. David's, Domestic and Foreign.....	5 00
<i>Staatsburg-on-Hudson</i> —St. Margaret's, Wo. Aux., Domestic, \$5; Foreign, \$5.....	122 75	<i>Lexington</i> —Grace, General.....	20 00
<i>Tivoli-on-Hudson</i> —Mrs. V. G. Hall, General.....	10 00	<i>Louisburg</i> —St. Paul's, General.....	8 30
<i>Tuxedo</i> —St. Mary's, Wo. Aux., Sp. for Bishop Wells, Spokane....	10 00	<i>Madison</i> —St. John's, General.....	7 37
<i>Yonkers (Lincoln Park)</i> —Redeemer Chapel S. S., Sp. for Osaka Orphanage, Kyoto.....	25 00	<i>Mayoden</i> —Church of the Messiah, General.....	7 65
St. Andrew's, Sp. for children's hospital, Tokyo, \$7.50; Sp. for orphanage, Osaka, Kyoto, \$7.50.	3 25	<i>Oxford</i> —St. Stephen's, Wo. Aux., salary of Miss Babcock, Tokyo, \$2.50; Sp. for "Bishop Cheshire" scholarship, \$2.50, Sp. for "Lindsay Patton" scholarship, \$1.50, both in Holy Trinity Orphanage, Tokyo; Sp. for Bishop Ingle Memorial, Hankow, \$1.....	7 50
St. John's, Wo. Aux., Foreign, \$5; Sp. for native work, Mexico, \$10	15 00	<i>Pittsboro</i> —St. Bartholomew's, Wo. Aux., General.....	1 00
Mrs. John H. Clark, Sp. for native work, Mexico.....	15 00	<i>Raleigh</i> —Christ Church, Domestic and Foreign, \$110; Wo. Aux., Sp. for widows of Japanese soldiers, \$2.....	112 00
<i>Wappinger's Falls</i> —Zion, Domestic, \$140; Foreign, \$140; Missions in American Dependencies, \$140; "Zion Church, Wappinger's Falls" scholarship, St. John's College, Shanghai, \$40; "Zion Church, Wappinger's Falls" scholarship, St. Mary's Hall, Shanghai, \$40.....	15 00	Church of the Good Shepherd, Wo. Aux., Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo.....	5 00
<i>White Plains</i> —Grace, Wo. Aux., Mrs. Van Kleeck, travelling expenses of Domestic Missionary Bishops.....	500 00	St. Mary's School, Wo. Aux., General, \$1.30; Junior Aux., St. Monica's Chapter work at Fairbanks, Alaska, 30 cents...	1 60
<i>Miscellaneous</i> —Mrs. A. H. Amory (In Memoriam), for Rev. Mr. Lund, for an altar Prayer Book, Sp. for St. James's Church, Wuhu, Hankow.....	25 00	St. Saviour's Chapel, Domestic and Foreign.....	2 00
Wo. Aux., Diocesan Officer, General.....	5 00	<i>Ridgeway</i> —Church of the Good Shepherd, Wm. S. Pettigrew, Wo. Aux., Sp. for Rev. Cameron F. McRae, Shanghai, China....	3 00
Wo. Aux., "M. C. S." Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$29.04; Sp. for Foreign Life Insurance Fund, \$20.96.....	100 00	<i>Rockingham Co.</i> — Knowhurst Chapel, General.....	80
Wo. Aux., Miss Frazier, Sp. for scholarship, St. Paul's School, Beaufort, East Carolina.....	50 00	<i>Rocky Mount</i> —Church of the Good Shepherd, Wo. Aux., Sp. for Bishop Gray, Southern Florida....	2 50
Wo. Aux., mite-box, Diocesan House, General, \$2.67; Mrs. Herrick, travelling expenses of Domestic Missionary Bishops, \$5.....	20 00	<i>Rosemary</i> —All Saints' Mission General.....	2 68
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rev. Richard Bright, Savannah, Georgia, \$25.....	7 67	<i>Scotland Neck</i> —Trinity Church, Wo. Aux., Sp. for Bishop Gray, Southern Florida.....	1 00
Sp. on account of mortgage, St. Margaret's School, Boisé.....	125 00	<i>Stokes Co.</i> —Blackburn's Mission, General.....	47
Margaret's School, Boisé.....	1,150 00	<i>Stovall</i> —St. Peter's, General.....	3 00
NORTH CAROLINA —		<i>Tarboro</i> —Calvary, Wo. Aux., salary of Bishop Rowe's companion, Alaska, \$2; General, \$6.....	8 00
Ap. \$292.31; Sp. \$16.50		<i>Wadesboro</i> —Calvary, Domestic and Foreign.....	25 00
<i>Chapel Hill</i> —Chapel of the Cross, Domestic and Foreign.....	37 10	<i>Walnut Cove</i> —Christ Church, General.....	2 61
		<i>Weldon</i> —Grace, General, \$18; Wo. Aux., salary of Bishop Rowe's companion, Alaska, \$2; General, \$2; Sp. for "Lindsay Patton" scholarship, Holy Trinity Orphanage, Tokyo, \$1; Mrs. Burgwyn, Sp. for St. Luke's Hospital, Shanghai, \$2.50....	20 50
		<i>Wilson</i> —St. Mark's, Domestic and Foreign.....	2 00
		St. Timothy's, General.....	9 15
		<i>Woodleaf</i> —St. George's, General....	4 00
		OHIO —Ap. \$692.28; Sp. \$50.00	
		<i>Cleveland</i> —Emmanuel Church S. S., Sp. for St. Paul's College,	

Acknowledgments

Tokyo, Japan, \$25; Daughters of the Church, Wo. Aux., Alaska, \$5.....	30 00	Sumpter—St. Paul's Mission, Domestic and Foreign.....	9 27
Grace, Domestic, \$25.15; Foreign, \$25.15; Wo. Aux., for salary of Miss Elwin, Shanghai, \$10.....	60 30	PENNSYLVANIA—	
Church of the Good Shepherd, Wo. Aux., "Gregory T. Bedell" scholarship, St. John's College, Shanghai.....	5 00	Ardmore—St. Mary's, General, \$50; "A Member," "I. H. N." scholarship, St. John's College, Shanghai, \$70; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Miss Babcock's salary, Tokyo, \$5.....	130 00
St. John's S. S., for "St. John's Graduate" scholarship in South Dakota, \$20; Wo. Aux., "Julia Bedell" scholarship, St. John's College, Shanghai, \$5.....	25 00	Bala—St. Asaph's, Junior Aux., "St. Elizabeth's" (Graduate) scholarship, South Dakota, \$30; salary of a Domestic Missionary Bishop, \$30.....	60 00
St. Paul's, Foreign, \$40; Wo. Aux., Alaska, \$10; "Ohio" scholarship, St. Elizabeth's School, South Dakota (of which Frederick Brooks Society, \$20), \$25; "Gregory T. Bedell" scholarship, St. John's College, Shanghai (of which Frederick Brooks Society, \$5), \$20; salary of Miss Elwin, Shanghai (of which Frederick Brooks Society, \$15, Mrs. C. C. Bolton, \$10), \$25; Sp. for Foreign Life Insurance Fund, \$20; Frederick Brooks Society, Wo. Aux., Laramie, \$10; "Julia Bedell" scholarship, St. John's College, Shanghai, \$10; Cape Palmas, Africa, \$10.....	170 00	Mrs. George B. Roberts, General.	500 00
Gambier—Harcourt Parish, Church of the Holy Spirit, Domestic, \$26.01; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$5.....	31 01	Bryn Mawr—Church of the Redeemer, Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$5; "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$5; "Bishop Stevens" scholarship, St. John's College, Shanghai, \$5; "Julia C. Emery" scholarship, Cape Palmas Orphan Asylum, Africa, \$5; Sp. for Boone School Building Fund, Hankow, \$5.....	25 00
Painesville—St. James's S. S., General, \$7; Wo. Aux., salary of Miss Elwin, Shanghai, \$9.....	16 00	"A Friend," Sp. for Indian Missions on the Koyukuk and Tanana, Alaska.....	10 00
Peninsula—Bethel, Wo. Aux., salary of Miss Elwin, Shanghai.....	5 00	Clifton Heights—St. Stephen's, Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, \$2; Sp. for Junior Class, Room No. 1, St. Paul's College, Tokyo, \$2.....	4 00
Salem—Church of Our Saviour S. S., General.....	2 50	Essington—St. John Evangelist's, Foreign.....	2 64
Sandusky—Grace S. S.,* General.	25 89	Jenkintown—Church of Our Saviour, Wo. Aux., Sp. for Rev. J. C. Mancebo, Santiago, Cuba.....	2 00
Toledo—All Saints', \$3.62, S. S., \$1.38, General.....	5 00	Lansdowne—St. John Evangelist's, General.....	41 62
St. John's, Wo. Aux., "Mrs. Clapp Memorial" bed, St. Elizabeth's Hospital, Shanghai.....	5 00	Norristown—"S.", Indian, \$10; Colored, \$10; Foreign, \$30.....	50 00
St. Mark's, Kentucky mountainers, \$1.75; Domestic, \$1.25; General, \$27; Wo. Aux., "Mrs. Clapp Memorial" bed, St. Elizabeth's Hospital, Shanghai, \$5.....	35 00	Philadelphia—Advent S. S., Bishop Partridge's work, Kyoto.....	20 00
Trinity Church, General, \$200; Wo. Aux., "Mrs. Clapp Memorial" bed, St. Elizabeth's Hospital, Shanghai (of which Juniors, \$5), \$34.....	234 00	Advocate Memorial S. S., General, \$10; Sp. for Archdeacon Jones's work, Boisé, \$50; Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$10.....	70 00
Upper Sandusky—Trinity Chapel, Domestic.....	2 22	(Lower Dublin)—All Saints', Indian Hope Association, Indian Annunciation, General, \$16.87; Sp. for Rev. Richard H. Gushee, Ontario, Los Angeles, \$4.75; Wo. Aux., Foreign, \$1.....	25 00
Warren—Christ Church, \$52.28, S. S., \$5, Domestic.....	57 28	Ascension, Wo. Aux., Sp. for Boone School Building Fund, Hankow.	5 00
Miscellaneous—Mrs. Waldron, Wo. Aux., "Mrs. Clapp Memorial" bed, St. Elizabeth's Hospital, Shanghai.....	2 00	(Germantown)—Calvary, Domestic, \$312; Foreign, \$320; Sp. for Rev. A. M. Sherman's work, Hankow, \$25; Sp. for Bishop Gray's work, Southern Florida, \$13; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's College, Shanghai, \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Rev. S. H. Littell, Changsha property, Hankow, \$15.....	
Convocation of Cleveland, Wo. Aux., Domestic.....	27 08	Christ Church, Colored, \$6.16; General, \$6.63.....	695 00
Convocation of Toledo, Wo. Aux., "Mrs. Clapp Memorial" bed, St. Elizabeth's Hospital, Shanghai.	4 00	Christ Church Chapel, Wo. Aux., Sp. for Rev. A. D. Gring, church building, Kyoto, \$3; Sp. for Rev. S. H. Littell, Changsha property, Hankow, \$1.....	12 79
OREGON—Ap. \$53.19; Sp. \$10.00	2 55	Christ Church Hospital Chapel, General.....	4 00
Astoria—Holy Innocents', General.	24 82	(Germantown) — Christ Church, Foreign.....	8 00
Baker City—St. Stephen's, Domestic and Foreign.....	16 55	Covenant, Sp. for Pelotas Church	56 75
Portland—St. Stephen's, General...	10 00		
Salem—St. Paul's, Wo. Aux., Sp. for scholarship, St. Paul's School, Beaufort, East Carolina.....			

Building Fund, Brazil, \$200; Wo. Aux., "Bishop Stevens" scholarship, St. John's College, Shanghai, \$10.....	210 00	\$5; Foreign, \$6.25..... (<i>Germantown</i>)—St. Luke's, Foreign.....	33 25
(<i>Germantown</i>)—Epiphany, Foreign, \$41.81; Sp. for Mexico, \$2. Epiphany Chapel, Wo. Aux., Sp. for Miss Mahony's settlement work, Africa, \$5; Sp. for Foreign Life Insurance Fund, \$3 Episcopal Hospital and men of the George L. Harrison Memorial Home for Incurables, Sp. for Bishop Leonard Memorial Home for Nurses, Salt Lake.....	43 81	St. Luke's and the Epiphany, Indian Hope Association, Indian, \$15; Wo. Aux., Sp. for St. Mark's Hospital, Salt Lake, \$10; Sp. for Rev. A. D. Gring, church building, Kyoto, \$5; Sp. for Rev. S. H. Littell, Changsha property, Hankow, \$5; Sp. for Rev. J. Mancebo, Santiago, Cuba, \$2; Sp. for Building Fund, St. Paul's School, Tokyo, \$100.....	206 52
(<i>Mt. Airy</i>)—Grace, Wo. Aux., Sp. for Building Fund, Boone School, Hankow, \$5; Junior Aux., "A Member," Sp. for Junior Class, Room No. 1, St. Paul's College, Tokyo, \$25; S. S., Sp. for Archdeacon Hughson's work, Morganton, Asheville, \$25....	8 00	St. Mark's, Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Sp. for Rev. S. H. Littell, Changsha property, Hankow, \$45.....	137 00
Holy Apostles', General, \$16; Wo. Aux., Sp. for church building, Rev. A. D. Gring, Kyoto, \$100; Sp. for Rev. S. H. Littell, Changsha property, Hankow, \$10; S. S., Sp. for Rev. A. M. Sherman's work, Hankow, \$100. Holy Trinity Church, Domestic, \$3,740.18; Foreign, \$6,118.39; Sp. for Bishop Kendrick, New Mexico and Arizona, \$300; Sp. for Bishop Spalding, Salt Lake, \$300; Sp. for Bishop Van Buren, Porto Rico, \$300; Indian Hope Association, "Holy Trinity" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., Sp. for Boone School Building Fund, Hankow, \$10; Sp. for "Pennsylvania Wo. Aux." scholarship, Mexico, \$5; Missionary Bible-class, for Bible-reader, China, \$25.....	2 25	(<i>Oak Lane</i>)—St. Martin's S. S., Colored.....	50 00
55 00	(West)—St. Mary's, Wo. Aux., Sp. for Miss Bull, Osaka, Kyoto....	7 28	
226 00	St. Matthias's, Wo. Aux., Sp. for church building, Pelotas, Brazil, \$2; Sp. for Boone School Building Fund, Hankow, \$2.....	25 00	
55 00	(<i>Germantown</i>)—St. Michael's, E. H. Butler, Domestic, \$125; Foreign, \$75; Wo. Aux., Rev. C. W. Frazer's salary, Havana, Cuba, \$30; Miss Babcock's salary, Tokyo, \$5; Sp. for Foreign Life Insurance Fund, \$5. (<i>Aramingo</i>)—St. Paul's, General, St. Peter's, Domestic, \$1,219.14;	4 00	
55 00	Foreign, \$558.84; Indian Hope Association, Indian, \$22; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's College, Shanghai, \$5; Miss Babcock's salary, Tokyo, \$10; "Kinsolving" (Divinity) scholarship, Brazil, \$5; "Anna M. Stevens" scholarship, Girls' Training Institute, Africa, \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for "Pennsylvania Wo. Aux." scholarship, Mexico, \$4; Junior Aux., "Junior Aux. of St. Peter's Church, Germantown" scholarship, St. Elizabeth's School, South Dakota, \$30.....	240 00	
14 00	St. Philip's, Domestic and Foreign, \$148.36; Sp. for Mr. Knapp's stipend, Alaska, \$2; Wo. Aux., Sp. for Building Fund, Boone School, Hankow, \$10....	10 00	
50 00	Church of the Saviour, Domestic, \$84; Sp. for Bishop Wells's work, Spokane, \$35.75.....	1,868 98	
2 00	(West)—Church of the Saviour, Wo. Aux., Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$100; Sp. for Building Fund, St. Paul's School, Tokyo, \$10; Sp. for "Pennsylvania Wo. Aux." scholarship, Mexico, \$3; Sp. for Rev. S. H. Littell, Changsha property, Hankow, \$5	119 75	
16 00	John E. Baird, Sp. for Bishop Spalding's work, Salt Lake....	160 36	
6 00	Mrs. Matilda C. Markoe, Sp. for Bishop Brent, Philippine Islands.....	118 00	
	Miss E. N. Biddle, "Bishop Whipple" (Graduate) scholarship, South Dakota, \$30; "Mary Amory Hare" (Graduate) scholarship, South Dakota, \$30; "Bishop Hare" (Graduate) scholarship, South Dakota, \$30.	500 00	
	Miss Hannah S. Biddle, "Fidelitas" (Graduate) scholarship,	250 00	
		90 00	

Acknowledgments

South Dakota.....	30 00	School, Kyoto, \$50; Sp. for work under Bishop Aves, Mexico, \$50	100 00
Tuesday Missionary Bible-class, \$45; "M," \$45; Sp. for Rev. Mr. Kong, St. Peter's, Honolulu, "M. C." \$100; "E. C." \$100; Sp. for Indian Missions on the Koyukuk and Tanana, Alaska..	90 00	Canonsburg—St. Thomas', Sp. for Boisé	10 04
"Cash, A. F.," Sp. for Mexico..	200 00	Clearfield—St. Andrew's, General..	8 12
"S." Indian.....	50 00	Duquesne—St. Alban's, General..	4 90
Miss Fuet, General.....	50 00	Franklin—St. John's, General..	20 00
Miss Anna Reiner, Japan.....	3 65	Kittanning—St. Paul's, Foreign..	7 00
Wo. Aux., Mrs. Earl B. Putnam, Sp. for St. Paul's College, Tokyo	04	Ott City—Christ Church, General..	148 16
Wo. Aux., Foreign, \$399.36; Mrs. George Woodward, Sp. for Rev. A. D. Gring, church property, Kyoto, \$250; Miss Hughson, Sp. for Miss Neely's work, Mayebashi, Tokyo, \$1; Kiukiang Prayer League, Sp. for work in Kiukiang, Hankow, \$1.....	50 00	Pittsburgh—Ascension S. S., Sp. for Rev. P. P. Alston, St. Michael's Training-school, Charlotte, N. C.	25 09
Radnor (Rosemont)—Church of the Good Shepherd, Foreign.....	661 36	Calvary S. S., Sp. for Mr. R. R. Morgan, Shelby, Ohio, \$30.94; Sp. for Rev. P. P. Alston, Charlotte, N. C., \$25	55 94
Ridley Park—Christ Church, Foreign	22 35	Church of the Redeemer, Domestic, \$1; General, \$2.09; S. S., General, \$1.30	4 39
Wayne—St. Mary's Memorial, Sp. for Rev. J. G. Meem, Pelotas, Brazil, \$25; Sp. for Archdeacon Hughson, Morganton, Asheville, \$25; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$4; Sp. for Boone School Building Fund, Hankow, \$5.....	27 75	St. Mark's, General, \$1.80; S. S., Sp. for St. Luke's Hospital, Ponce, Porto Rico, \$2.50	4 30
West Chester—Holy Trinity Church, Indian Hope Association, Indian.....	59 00	Sewickley—St. Stephen's, General..	35 35
Wyncote—All Hallows Chapel, General	30 00	Union City—St. Matthew's, General	2 75
Miscellaneous—"H. M." General, \$1,000; Sp. for Bishop Rowe, Alaska, \$500.....	79 72	Washington—Trinity Church, \$18.33; S. S., \$2.20; Sp. for work in Boisé	20 53
George C. Thomas, General.....	1,500 00	Waterford—St. Peter's, General..	3 25
Sp. in account of mortgage, St. Margaret's School, Boisé.....	1,000 00	Wilmerding—St. Margaret's, General	6 75
Sp. in account of mortgage on Trinity Hall, St. Margaret's School, Boisé.....	3,850 00	RHODE ISLAND—Ap. \$1,956.25; Sp. \$723	
Through Bishop Whitaker trustee, education in Liberia.....	500 00	Auburn—Ascension, General.....	8 45
Sale of American Prayer League Books, General	10 40	Bristol—Trinity Church, General.....	35 00
Wo. Aux., Sp. for Rev. A. D. Gring, church property, Kyoto, \$10; Wo. Aux., Domestic Committee, General, \$6.25; Sp. for Bishop Wells, Spokane, \$70; Sp. for Bishop Keator, Olympia, for itinerant missionary, \$10; Sp. for Bishop Funsten, Boisé, for St. Luke's Hospital (of which in memoriam Thomas J. Yarrow, M.D., \$25), \$70; Sp. for Bishop Funsten, St. Margaret's School, Boisé, \$5; Sp. for Archdeacon Watkins, Fort Scott, Kansas, \$9; Sp. for Deaconess Drant, Honolulu, \$8; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$42.85	231 10	Cranston—St. Bartholomew's, General	3 80
Junior Aux., "A Member," Sp. for Junior Class, Room No. 1, St. Paul's College, Tokyo, \$100; "A Friend," Sp. for Junior Class, Room No. 1, St. Paul's College, Tokyo, \$50.....	150 00	Newport—Trinity Church, General..	228 70
PITTSBURGH—Ap. \$487.97; Sp. \$164.01		Pascoag—Calvary, General	20 00
Allegheny—Christ Church, Foreign Mrs. Ormsby Phillips—Clifford Stevenson Scholarship, Girls' Training-school, St. Paul's River, Africa.....	120 50	Pawtucket—Trinity Church, General	123 00
Brownsville—Christ Church, Wo. Aux., "A Member," Mary G. Rambo" Scholarship, St. Agnes'	25 00	Providence—All Saints, Domestic and Foreign	110 00
		Grace, Foreign, \$150; General, \$100	250 00
		St. Andrew's, General	10 00
		St. John's S. S., Sp. for St. Paul's College Building Fund, Tokyo	2 00
		St. Stephen's, Domestic, \$548.10; Foreign, \$411; General, \$50	1,009 10
		Wakefield—Ascension, General	73 20
		Miscellaneous—Branch of Wo. Aux., Sp. for Bishop Spalding, Salt Lake, \$221; Mrs. Safe, for "Harriet Ives" Scholarship, St. Hilda's School, Wuchang, Hankow, \$40; "Harriet Ives" Scholarship for Boys' High School, Cuttinton, Africa, \$40	301 00
		"E. G. H." General	5 00
		Sp. on account of mortgage on Trinity Hall, St. Margaret's School, Boisé	500 00
SOUTH CAROLINA—			
		Ap. \$107.90; Sp. \$16.00	
		Aiken—St. Thaddeus', General	48 13
		Alston—St. Barnabas', General	70
		Brook Green—Holy Cross, General	1 57
		Camden—Grace, Wo. Aux., Bible-reader, Hankow	5 00
		Charleston—St. Michael's, Wo. Aux., A Member, General	15 00
		Cheraw—St. David's, Mrs. Jas. H. Pane, Sp. for Mexico	5 00
		Columbia—Church of the Good Shepherd, Wo. Aux., for St. John's College, Shanghai	9 00
		Trinity Church, Wo. Aux., Chinese Bible-reader, Hankow, \$5; Sp. for Japanese Bible-reader, Mrs. Fukutomi, Kyoto, \$5; Sp. for Howe cot in St. Mary's Orphanage, Shanghai, \$5	
		Greenville—St. Paul's, Domestic	15 00
		Pinopolis—Junior Aux., Sp. for St. Paul's College, Tokyo	11 00
		Rock Hill—Church of Our Saviour,	1 00

General	5 00			
Babies' Branch, General	7 50			
SOUTHERN OHIO—Ap.	\$1,131.93—			
Sp. \$194.25				
Cincinnati—Advent, through Wo. Aux., General, \$10; Sp. for Bishop Kendrick's work in New Mexico and Arizona, \$10; Sp. for Rowland Hall, Salt Lake, \$5	25 00			
Calvary, Domestic, \$50; Colored, \$25; Foreign, \$50; Sp. for Bishop Kendrick in New Mexico and Arizona (of which through Wo. Aux., \$10) \$35	160 00			
Christ Church, General, \$140; through Wo. Aux., Sp. for Bishop Kendrick's work in New Mexico and Arizona, \$10; In Memory of Josephine Lytte Foster, for support of Bible-woman, Soochow, Shanghai, \$25.....	175 00			
Emmanuel Church, Emmanuel Guild through Wo. Aux., for work at Juneau, Alaska.....	7 12			
Epiphany, through Wo. Aux., Sp. for Bishop Kendrick's work in New Mexico and Arizona.....	5 00			
Grace, through Wo. Aux., "Kate Blake" Scholarship St. John's School, Cape Mount, West Africa	25 00			
St. Luke's, through Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00			
St. Paul's Cathedral, Domestic, \$4.05; Foreign, \$149.47; through Wo. Aux., Domestic, \$11.15; Foreign, \$11.12.....	175 79			
Convocation of Wo. Aux., "May Jagger" Scholarship, High School, Cuttington, West Africa	40 00			
College Hill—Grace, through Wo. Aux., Philippines.....	1 50			
Columbus—Trinity Church, General, \$3.75; through Wo. Aux., Sal- ary for Miss Prichard, Alaska, \$38.50; Sp. for Bishop Ken- drick's work in New Mexico and Arizona, \$35.....	77 25			
St. Philip's Chapel, General.....	7 00			
Dayton—Christ Church, General, \$213.65; through Wo. Aux., Sp. for Bishop Kendrick's work (of which from St. Agnes's Guild, \$2), \$5.50; S. S., General, \$4..	223 15			
St. Andrew's, General.....	5 96			
Glendale—Christ Church, Foreign, \$91.84; through Wo. Aux., For- eign, \$5.....	96 84			
Greenville—St. Paul's S. S., missions in Oregon.....	2 25			
Hamilton—Trinity Church, General.	11 78			
Hartwell—Holy Trinity Church, through Wo. Aux., Hawaii, \$2; Porto Rico, \$2; Philippines, \$2.	6 00			
Hillsboro—St. Mary's, through Wo. Aux., Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$2; Sp. for Fort McKavett, West Texas, \$2.....	4 00			
Madisonville—Holy Trinity Church, General	4 80			
Marietta—St. Luke's, through Wo. Aux., Sp. for Bishop Kendrick's work, New Mexico and Arizona (of which from Juniors, \$5), \$10; Sp. for Bishop Rowe's work, Alaska, of which St. Luke's Guild, \$1), \$2.....	12 00			
Newark—Trinity Church, Junior Aux., Sp. for Miss Prichard, Alaska, for her work, Ketchikan	4 75			
Oxford—Holy Trinity Church, Gen- eral	2 69			
Portsmouth—All Saints', through Wo. Aux., Sp. for Bishop Ken-				
drick's work, New Mexico and Arizona				3 00
Springfield—Christ Church, through Wo. Aux., Sp. for Bishop Ken- drick's work, New Mexico and Arizona				10 00
Troy—Trinity Church, General.....				4 55
Worthington—St. John's, through Wo. Aux., General, \$7; S. S.,*				22 00
General, \$15.....				
Zanesville—St. James's, Wo. Aux., "Rev. J. F. Ohl" scholarship, St. John's School, Cape Mount, West Africa.....				25 00
Miscellaneous—Branch Wo. Aux., salary of Miss Prichard, Alaska, \$123.75; Girls' Friendly So- ciety, through Wo. Aux., Sp. for Deaconess Paine's work, Shang- hai, \$55.....				178 75
SOUTHERN VIRGINIA—				
Ap. \$833.74; Sp. \$290.34				
Alleghany Co. (Covington)—Em- manuel Church, Foreign.....				4 61
Appomattox Co.—Patrick Parish, St. Paul's, Domestic and Foreign.....				50
Augusta Co. (Staunton)—Trinity Church S. S., for "C. McN. Whittle" scholarship, St. John's College, Shanghai.....				40 00
(Staunton)—Virginia Female In- stitute, Sp. for Osuga Orphan- age, Tokyo.....				10 00
Buckingham Co.—Emmanuel Church, Domestic and Foreign.....				3 00
Grace, Domestic and Foreign.....				1 00
Chesterfield Co. (Manchester)— Meade Memorial S. S., Brazil.....				5 00
Cumberland Co. (Cartersville)—Mrs. Edward Jaquelin Harrison, Japan				5 00
Dinwiddie Co. (Dinwiddie)—Cal- vary, General.....				11 00
(Petersburg)—Grace, Sp. for Rev. Mr. Tucker's work, Tokyo.....				30 37
(Petersburg)—St. Stephen's, through Wo. Aux., Foreign, \$5; S. S., Foreign, \$1.50.....				6 50
Halifax Co. (Houston)—H. H. Ed- munds, Sp. for Leonard Memor- ial Fund, Salt Lake.....				16 00
Mecklenburg Co. (Boydtown)—St. James's, Wo. Aux., Sp. for scholarship, Mr. Osuga's Or- phanage, Tokyo.....				20 00
Nansemond Co. (Suffolk)—St. Paul's, General				40 00
Norfolk Co. (Berkley) — St. Thomas's, General.....				30 00
(Norfolk)—Christ Church, Brazil, \$50; General, \$126; "A Mem- ber," Wo. Aux., Sp. for stu- dents' room, St. Paul's College, Tokyo, \$50; "A Member," through Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$30.				256 00
(Norfolk)—St. Luke's, Bishop Payne Divinity-school, Southern Virginia, \$5; General, \$140.84.				145 84
(Norfolk)—St. Paul's, through Wo. Aux., General, \$6; Second Circle, \$10; Junior Aux., \$11; "A Member," \$1; Mothers' Mission, \$16.50; Mrs. Randolph, \$5; Sp. for St. Paul's College, Tokyo, at Mr. Tucker's discre- tion				49 50
(Norfolk)—Branch Wo. Aux., Sp. for Church of the Mediator, Santa Maria, Brazil.....				50 00
(Norfolk)—Miss Martin, Sp. for St. Paul's College, Tokyo, at Rev. Mr. Tucker's discretion..				1 00
(Portsmouth)—All Saints', Gen- eral				22 00

Acknowledgments

St. John's, General.....	33 09	Missions on the Koyukuk and Tanana, Alaska, \$5.....	34 31
Northampton Co.—Hungars Parish, for white mountaineer work, \$26.90; General (of which Hungars Church, \$1.75, Christ Church, 75 cts.), \$2.50.....		Wells—St. Paul's, General.....	3 00
Pittsylvania Co. (Danville)—Epiphany, Juniors, "Mary Page Dame" scholarship, St. Hilda's School, Wuchang, Hankow, \$10.....		Woodstock—St. James's S. S., General.....	3 00
Roanoke Co. (Roanoke)—St. John's, General.....	29 40	Miscellaneous—Branch Wo. Aux., General	100 00
Miscellaneous—Rt. Rev. A. M. Randolph, D.D., Sp. for Bishop McKim's Famine Fund, Tokyo. Wo. Aux., \$5; Junior Aux., \$12.47; "A Friend," \$2; Sp. for Rev. Mr. Tucker's work, Tokyo.....	50 00	VIRGINIA—Ap. \$1,083.51; Sp. \$93.47	
Branch Junior Aux., Sp. for Junior Class, Room No. 1, St. Paul's College, Tokyo.....	224 80	Albemarle Co. (Charlottesville)—Fredericksville Parish, Foreign. (Ivy Depot)—St. Paul's, General.	6 50
SPRINGFIELD—Ap. \$61.00	10 00	St. John's Chapel, General.....	12 00
Alton—Mrs. John E. Hayner, General.....	19 47	Alexandria Co.—St. Paul's, \$26.76, General; Sp. for Rev. H. St. George Tucker's work, Tokyo, \$3.50.....	1 50
Springfield—St. Paul's Pro-Cathedral, through Wo. Aux., General, \$18; Junior Aux., Miss Babcock's salary, Tokyo, \$5....	10 00	Culpepper Co.—Ridley Parish, Christ Church, General.....	30 26
Miscellaneous—Babies' Branch, for work among foreign children.....	25 00	Essex Co. (Tappahannock) — St. George's, Wo. Aux., Brazil. (Laneview)—St. Luke's, Domestic and Foreign, \$4; Brazil, \$2..	2 81
TENNESSEE—Ap. \$19.75; Sp. \$13.00	23 00	Fairfax Co.—Fairfax Brazilian Missionary Society, Brazil.....	6 00
Chattanooga — Christ Church, through Wo. Aux., General....	13 00	M. L. Goodwin, Sp. for Bishop Aves's work, Mexico.....	125 00
Franklin—St. Paul's, Wo. Aux., General.....	5 00	Fauquier Co.—Mrs. J. M. Ramey, Sp. for "Mary Fitzhugh" scholarship, orphanage, Tokyo.....	5 00
Mason—Wo. Aux. and S. S. children, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	3 00	Hanover Co.—Fork Church, Junior Aux., Sp. for Mr. Osuga, Tokyo, for support of little Wutsu, "Hanover" scholarship.....	22 00
Memphis—St. Mary's Cathedral, through Wo. Aux., General....	3 00	(Ashland)—St. James's, Wo. Aux., Sp. for Dr. Teusler, for support of bed in his hospital, Tokyo...	5 00
Sevance—Branch Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.....	10 50	Henrico Co. (Redmond)—Emmanuel Church, Cuba and Brazil, \$280; General, \$420.....	700 00
Rev. W. S. Claiborne, Sp. for Bishop Funsten, for Bishop Tuttie Memorial, Boisé, \$5; Sp. for Bishop Spalding's Hospital, Salt Lake, \$5.....	1 25	Grace, The Misses Lee, 75 cts.; "Friends," \$1.97; Sp. for Church of the Redeemer, Pelotas, Brazil.....	2 72
TEXAS—Ap. \$142.25	10 00	Holy Comforter, General.....	12 42
Brenham—"A Friend," through Wo. Aux., "Richard Newton" scholarship, St. Elizabeth's School, South Dakota, \$60; "Dudley Tyng" scholarship, St. John's College, Shanghai, \$40.....	100 00	St. James's, General.....	110 00
Dickinson—Holy Trinity Church, Wo. Aux., General.....	1 00	St. Paul's, Wo. Aux., Sp. for Church of the Redeemer, Pelotas, Brazil.....	10 00
Houston—Christ Church, Wo. Aux., General.....	25 00	Mrs. W. A. Deas, Sp. for Church of the Redeemer, Pelotas, Brazil.....	5 00
Lufkin—St. Cyprian's, General.....	2 50	Wo. Aux. and Junior Aux., Sp. for Miss Clara J. Neely's work, Tokyo.....	28 25
Palestine—St. Philip's, General.....	3 70	Loudoun Co.—Shelburne Parish, St. Paul's, General.....	5 25
San Augustine—Christ Church, General.....	1 65	Orange Co.—St. Thomas's, Wo. Aux., Sp. for Mexico.....	5 00
Taylor—St. James's, \$3.40, S. S., \$5, General	8 40	Richmond Co. (Warsaw) — St. John's, Foreign (Sharps)—Mrs. L. B. Barber, Sp. for Bishop Aves's work, Mexico.....	12 27
VERMONT—Ap. \$266.07; Sp. \$11.63	28 00	Spotsylvania Co. (Fredericksburg) — St. George's, Rev. Dr. McBryde, salary of Rev. Dr. Brown, Brazil.....	2 00
Arlington—St. James's, Domestic..	25 00	Westmoreland Co.—Washington Parish, Brazil.....	5 00
Bennington—St. Peter's, Domestic..	5 13	Miscellaneous—"A Clergyman of Virginia," Foreign	50 00
Burlington—St. Paul's, Sp. for St. Paul's College, Tokyo.....	11 00	WASHINGTON—Ap. \$954.17; Sp. \$68.00	
Highgate—St. John's, General.....	58 65	Washington, D. C. — Ascension (1904-05), Domestic and Foreign	
St. Alban's—St. Luke's, \$37.15, "A Member," \$20, General; S. S., Bishop Van Buren's Class, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1.50..	3 00	Anacostia Parish, Emmanuel Church, General.....	90 83
Sherburne—Church of Our Saviour, General	6 60	(Georgetown) — Christ Church, \$40, General; S. S., Sp. for Archdeacon Hughson's work, Asheville, \$10.....	15 08
Swanton—Holy Trinity Church, General		St. Alban's, General, \$12.55; Branch Wo. Aux., for support of Bible-woman, Hankow, \$50	50 00
Vergennes — St. Paul's, General, \$29.31; "Anonymous," Sp. for Archdeacon Stuck, for Indian		St. Margaret's, General.....	62 55
			619 00

St. Paul's Parish, H. Munroe, Sp. for Indian Mission on the Koyukuk and Tanana, Alaska, \$5; Mrs. Miles Standish, Sp. for Rev. Mr. Meem's work, Brazil, \$50		Petoskey—Emmanuel Church, \$2, S. S., \$5, Domestic	7 00
WESTERN NEW YORK—			
55 00	Addison—Church of the Redeemer, Foreign	Ap. \$1,056.31; Sp. \$185.82	3 00
67 71	Belfast—Grace, General	Foreign	6 57
25 00	Brockport—St. Luke's, Foreign, \$5.18; Sp. for Rev. F. W. Merrill, Oneida, Fond du Lac, \$5.30; Sp. for Training-school Fund, Hankow, \$15.81	\$15.81	26 29
10 00	Buffalo—Grace, General	St. Simon's, Foreign	167 13
3 00	10 00	St. Thomas's, General	10 00
10 00	Trinity Church, Domestic	Trinity Church, Domestic	10 60
14 00	Canandaigua—St. John's, Foreign	Canandaigua—Trinity Church, Domestic	30 86
Dansville—St. Peter's, \$21, "Little Helpers" \$15.40, S. S., \$23.60, Sp. for building St. Michael's-in-the-Mountains, Morganton, Asheville	Corning—Christ Church, Foreign	6 00	
44 46	Fredonia—Trinity Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas	Dansville—St. Peter's, \$21, "Little Helpers" \$15.40, S. S., \$23.60, Sp. for building St. Michael's-in-the-Mountains, Morganton, Asheville	27 14
5 00	Holly—St. John's, Sp. for Rev. S. H. Littell, for Training-school Fund, Hankow	Fredonia—Trinity Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas	60 00
195 00	Lockport—All Saints' mission workers, "William F. Faber" scholarship, St. Mary's Hall, Shanghai	Holly—St. John's, Sp. for Rev. S. H. Littell, for Training-school Fund, Hankow	1 00
25 72	1 00	St. Paul's, Foreign	3 71
North Tonawanda—St. Mark's, Domestic, \$31.01; Foreign, \$15.20	Niagara Falls—Epiphany, Foreign	9 50	
2 00	St. Peter's, General	North Tonawanda—St. Mark's, Domestic, \$31.01; Foreign, \$15.20	25 00
5 00	Rochester—Ascension, Foreign	St. Peter's, General	2 50
36 00	St. Mark's, Domestic, \$20.89	Rochester—Ascension, Foreign	46 21
5 00	St. Paul's, Domestic, \$95.30; Foreign, \$148.86	St. Mark's, Domestic, \$20.89	2 55
10 00	S. S. Association, General	St. Paul's, Domestic, \$95.30; Foreign, \$148.86	41 77
15 00	Watkins—St. James's, Domestic	S. S. Association, General	244 16
50 00	Miscellaneous—Wo. Aux., Church Training-school for Women, Shanghai, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25; salary of Miss Babcock, Tokyo, \$25; salary of Miss Francis, South Dakota, \$25; "J. G. Webster" scholarship, St. Hilda's School, Wu-chang, \$25; Windsor Memorial School, Wusih, Shanghai, \$25; Cape Mount, West Africa, \$25; salary of Mrs. Folsom, Honolulu, \$25; Sp. for Miss Taylor, Sacramento, \$25	Watkins—St. James's, Domestic	16 00
147 50	"T. S." Domestic, \$100; Sp. for Church Building Fund, Hwang-pi, Hankow, \$50	Miscellaneous—Wo. Aux., Church Training-school for Women, Shanghai, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25; salary of Miss Babcock, Tokyo, \$25; salary of Miss Francis, South Dakota, \$25; "J. G. Webster" scholarship, St. Hilda's School, Wu-chang, \$25; Windsor Memorial School, Wusih, Shanghai, \$25; Cape Mount, West Africa, \$25; salary of Mrs. Folsom, Honolulu, \$25; Sp. for Miss Taylor, Sacramento, \$25	11 67
37 60	Juniors, "Sybil Carter" scholarship, St. Hilda's School, Wu-chang, \$50; "Mary E. Hart" scholarship, St. Agnes's School, Kyoto, \$25	"T. S." Domestic, \$100; Sp. for Church Building Fund, Hwang-pi, Hankow, \$50	225 00
1 00	Wo. Aux., Sp. for life insurance, Bishop Graves, Shanghai	Juniors, "Sybil Carter" scholarship, St. Hilda's School, Wu-chang, \$50; "Mary E. Hart" scholarship, St. Agnes's School, Kyoto, \$25	150 00
4 78	Elizabeth," Sp. for Mexico	Wo. Aux., Sp. for life insurance, Bishop Graves, Shanghai	75 00
12 16	WEST TEXAS—Ap. \$53.97; Sp. \$20.00	Elizabeth," Sp. for Mexico	15 00
278 27	Brackettville—St. Andrew's, General	WEST TEXAS—Ap. \$53.97; Sp. \$20.00	10 00
	Corpus Christi—Church of the Good Shepherd, General	Brackettville—St. Andrew's, General	9 00
	Eagle Pass—Church of the Redeemer, General	Corpus Christi—Church of the Good Shepherd, General	8 05
	Kerrville—D. E. Galbraith, Sp. for Indian Missions on the Koyukuk and Tanana, Alaska	Eagle Pass—Church of the Redeemer, General	6 92
2 25	San Antonio—St. John's, General	Kerrville—D. E. Galbraith, Sp. for Indian Missions on the Koyukuk and Tanana, Alaska	20 00
	Victoria—Trinity Church, General	San Antonio—St. John's, General	5 00
		Victoria—Trinity Church, General	25 00

Acknowledgments

WEST VIRGINIA—Ap. \$161.16; Sp. \$40.00		DULUTH—Ap. \$64.33
Bramwell—Holy Trinity Church, General.....	19 55	Beaulieu—Epiphany, General.....
Clarksburg—Christ Church, Domestic, 71 cts.; Colored, 30 cts.; Foreign, \$12.66.	13 67	Bend of River—St. Philip's, General.....
Eckman—Grace, General.....	8 00	Brainerd—St. Paul's, General.....
Ewell—Bruce Chapel, General.....	12 00	Cass Lake—St. Peter's, General.....
Fairmont—Christ Church, Wo. Aux., Sp. for Rev. E. J. Lee's work, Hankow.....	10 00	Crookston—Christ Church, General.....
Hedgesville—Mt. Zion S. S., General.....	8 97	Duluth—Holy Apostles', General.....
Martinsburg—Trinity Church, Colored, \$7.18; General, \$7.31.....	14 49	East Grand Forks—All Saints', General.....
Montgomery—Calvary, Domestic.....	15 00	Grand Rapids—Holy Communion, General.....
Parkersburg—Church of the Good Shepherd, Domestic, \$3; Foreign, \$7; General, \$12.....	22 00	Lake Park—St. James's, General.....
Wheeling—St. Andrew's, Junior Aux., scholarship at St. Mary's Orphanage, Shanghai.....	30 00	Mentor—Beloved Disciple.....
St. Matthew's, General.....	47 48	Princeton—General.....
ALASKA—Ap. \$29.35; Sp. \$50.00		Royalton—Grace Church Guild, General.....
Douglas Island—St. Luke's, Ladies' Guild, Sp. for hospital at Fairbanks, Alaska, at discretion of Miss C. M. Carter.....	50 00	St. Vincent—Christ Church, General.....
Eagle—Mission, General.....	17 00	Twin Lakes—Samuel Memorial, General.....
Sitka—St. Peter's-by-the-Sea, General.....	12 35	White Earth—St. Columba's, General.....
ARIZONA—Ap. \$70.01		Willow River—St. Jude's, General.....
Douglas—St. Stephen's, Wo. Aux., General.....	2 00	HONOLULU—Ap. \$50.70
Globe—St. John's, Wo. Aux., General.....		Honolulu—St. Peter's, General.....
Phoenix—Trinity Church, \$30, Wo. Aux., \$5, General.....	5 00	Makapu'u—Mission, General.....
Prescott—St. Luke's, General.....	35 00	Paauilo—Hamakua, General.....
Winslow—St. Paul's, Domestic.....	20 51	Wailuku—Church of the Good Shepherd, General.....
ASHEVILLE—Ap. \$77.50; Sp. \$19.42		LARAMIE—Ap. \$9.42
Asheville—St. Matthias's, Wo. Aux., Bishop Van Buren's work, Porto Rico.....	50	NEVADA
Trinity Church, Junior Aux., Sp. for Bishop Brown, new church at Fulton, Arkansas.....	5 00	Hastings—St. Mark's, General.....
Miscellaneous—Wo. Aux., General, \$77; Sp. for Mrs. Hooker School, Mexico, \$14.42.....	91 42	Long Pine—General.....
BOISE—Ap. \$48.97; Sp. \$45.00		NEW MEXICO—Ap. \$41.00
IDAHO		Albuquerque—St. John's, for work in Alaska.....
Americus Falls—Domestic and Foreign.....	7 58	Roswell—St. Andrew's, General.....
Boisé—St. Michael's, Junior Aux., Sp. for Junior Class, Room No. 1, St. Paul's College, Tokyo.....	10 00	Miscellaneous—Branch Wo. Aux., General.....
Bishop and Mrs. Funsten, Sp. for Bishop Kinsolving, Brazil, \$5; Sp. for Bishop Burton, Lexington, \$5; Sp. for Archdeacon Russell, Southern Virginia, \$5; "The Funsten Boys," Sp. for Bishop Rowe, Alaska, furniture to be personal, \$10.....	25 00	NORTH DAKOTA—Ap. \$39.18; Sp. \$4.00
Idaho Falls—St. John's, Foreign.....	75	Bathgate—Church of the Redeemer, \$1.50, S. S., \$1.90, General.....
Payette—St. James's, General.....	2 80	Hanna—Mission, General.....
Pocatello—Trinity Church, Foreign.....	5 00	Langdon—St. James's, General.....
Salmon City—Church of the Redeemer, Domestic.....	1 45	Alvord Memorial Church of Our Saviour, Sp. for Mexico.....
Shoshone—Christ Church, General.....	2 65	Minot—All Saints S. S., General.....
Silver City—St. James's, Foreign.....	5 00	Osnabrook—Mission, General.....
Twin Falls—General.....	3 45	Rugby—St. Paul's, General.....
Weiser—St. Luke's, Foreign, \$4.54; General, \$4.40.....	8 94	Towner—St. Mark's, General.....
Shoshone Mission, Domestic.....	3 00	Wales—Mission, General.....
WYOMING		OKLAHOMA AND INDIAN TERRITORY—Ap. \$41.90
Fort Washakie—Church of the Redeemer, Sp. for Mexico.....	10 00	OKLAHOMA
Lander—Trinity Church, Domestic.....	3 35	Alva—St. Stephen's, General.....
Wind River—Church of the Redeemer, Colored.....	5 00	Carmen—Mission, General.....
		Geary—Mission, General.....
		Guthrie—Trinity Church, General.....
		Norman—St. John's, General.....
		Watonga—St. Stephen's, General.....
		INDIAN TERRITORY
		Checotah—St. Mary's, General.....
		Lindsay—Epiphany, General.....
		Okmulgee—Mission, General.....
		Paul's Valley—St. Mary's, General.....
		Sulphur—Mission, General.....
		Wagner—St. James's, General.....
		Welecta—Mission, General.....
		OLYMPIA—Ap. \$51.90
		Orilla—St. Andrew's, General.....
		Renton—St. Luke's, General.....
		Seattle (West)—St. John's, General.....
		Vancouver—St. Luke's, General.....
		SACRAMENTO—Ap. \$65.10
		CALIFORNIA
		Corning—St. Andrew's, General, \$5; Miss Whitehead, Alaska, \$1.....
		Eureka—Christ Church, General.....
		Galt—Mission, General.....
		Oroville—Mission, General.....

Petaluma—St. John's, General.....	30 00	Islands, \$220; Sp. for furnishing the House of the Resurrection, Baguio, Philippine Islands, \$10.....	230 00
Vallejo—Ascension, General.....	12 25		
Suisun—Grace S. S.,* General.....	50		
SALINA—Ap. \$7.00			
Dodge City—St. Cornelius's, General, \$1; Mrs. Anderson's S. S. Class, for Rev. Walter Clapp's work in the Philippines, \$2...			
Ellis—St. Bartholomew's, General.			
Salina—Frances A. Dooley, General.			
SALT LAKE—Ap. \$5.15			
Provo—Epiphany S. S.. General....			
Salt Lake City—St. Peter's S. S., General			
Meeker—St. James's, General.....			
SOUTH DAKOTA—Ap. \$120.32			
Cheyenne River Reserve—Ascension, Foreign			
Calvary, Foreign.....	8 82	MISCELLANEOUS—	
Emmanuel Church, Foreign.....	1 20	Ap. \$6,980.31; Sp. \$1,808.48	
St. Barnabas's, Foreign.....	4 15	Interest, Domestic, \$2,154.02; Foreign, \$477.02; General, \$86.77;	
St. Andrew's, Foreign.....	2 50	Sp. \$293.48.....	3,011 29
St. James's, Foreign.....	6 21	Wo. Aux. United Offering, 1904, on account of appropriations to September 1st, 1906.....	3,000 00
St. John's, Foreign.....	99	"Interested," General.....	1,000 00
St. Luke's, Foreign.....	12 17	"A Friend," Sp. for Bishop Moreland, Sacramento.....	1,000 00
St. Mary's, Foreign.....	40	Through Rev. E. Ruffin Jones, Sp. account of mortgage on Trinity Hall, St. Margaret's School, Boise.....	500 00
St. Mark's, Foreign.....	1 84	Daughters of the King, for Miss Richmond's salary, Shanghai....	162 50
St. Paul's, Foreign.....	22	Captain Herbert Winslow, General	100 00
St. Stephen's, Foreign.....	65	In the name of the Good Shepherd, Sp. for St. Luke's Hospital, Ponce, Porto Rico.....	10 00
St. Thomas's, Foreign.....	1 35	"A Friend," Sp. for Bishop Ingle Memorial, Hankow	5 00
Standing Rock Mission—St. Elizabeth's, salary of Rev. P. J. Deloria, Standing Rock, South Dakota, \$3; Foreign, \$1.10.....	53		
Church of the Good Shepherd, Foreign			
St. John the Baptist's, Foreign..			
St. Thomas's, Foreign.....			
Flandreau—Church of the Redeemer, General		LEGACIES—	
Watertown—Trinity Church, General			
SOUTHERN FLORIDA—Ap. \$50.00		W. Mass., Great Barrington—Estate of Mrs. Lucy C. Whitlock to the Society	9,038 82
Lakeland—All Saints', B. H. Heyward, children, for "Albert and Rhett" scholarship, St. Hilda's School, Wuchang.....	60 00	L. I., Islip—Estate of Mrs. Jennie P. Smith, to the Society.....	2,507 62
Miscellaneous—Branch Wo. Aux., Cuba	25 00	W. N. Y., Clarkson—Estate of Miss Mary W. Jewett, received as representative of the Supreme Court, to be equally divided between the Indian Missions and Domestic of the United States	2,079 90
SPOKANE—Ap. \$1.00	25 00	Mich., Detroit—Estate of John S. Minor, Domestic, \$750; Foreign, \$375	1,125 00
Chelan—St. Andrew's S. S., General.	1 00	Wash. (D. C.), Washington—Estate of Mrs. Mary M. Carter, to the Society	111 01
PHILIPPINES—Sp. \$240.00	10 00	Total receipts since Sept. 1st, 1905. \$577,151 47	
Malabi Island—Charles Penny, Sp. for memorial bell, for the cathedral, Philippine Islands.....			
Manila—Cathedral of St. Mary and St. John, Wo. Aux., Sp. for rectory in Zamboanga, Philippine			

APPROPRIATIONS, SEPTEMBER, 1905-1906

DOMESTIC—To March 1st, 1906.....	\$411,657 82
Deficiency to Sept. 1st, 1905.....	78,646 66
	\$490,304 48
FOREIGN—To March 1st, 1906.....	\$420,486 28
Deficiency to Sept. 1st, 1905.....	78,646 65
	\$499,132 93
Total.....	\$989,437 41

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1905.

(Excluding "Specials" which do not aid the Board in meeting its appropriations and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)	
DOMESTIC—(Including one-half of general offerings, \$51,325.30).....	\$135,662 11
FOREIGN—(Including one-half of general offerings, \$51,325.29).....	124,499 76

Total..... \$260,161 87

Contributions necessary from Mar. 1st, 1906, to Sept. 1st, 1906, to meet the Appropriations for Domestic Missions.....	8354,642 37
for Foreign Missions.....	374,633 17
Total required to September 1st, 1906.....	\$729,275 54

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